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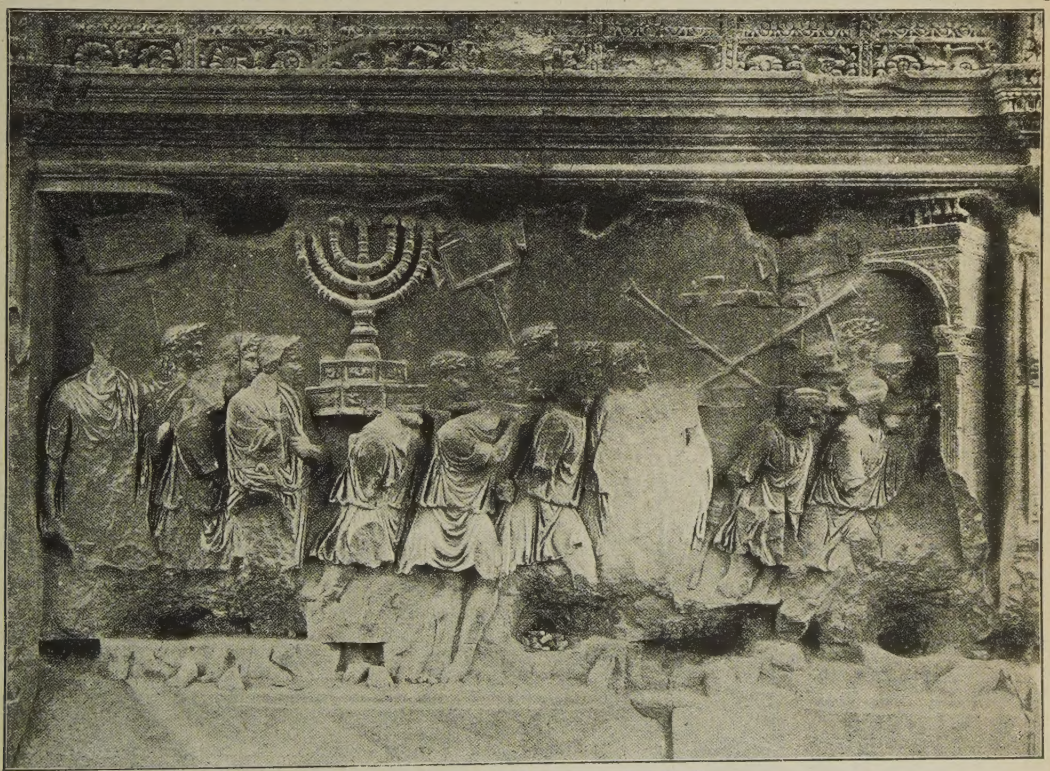
Some Interesting Remains of Ancient Rome

There are Suggestions for Sermons Here

By EDITOR OF THE EXPOSITOR

It has been well said: "Rome has been more closely interwoven with the history of the civilization of the human race than any other city on the globe. In some single points other cities may excel it. It has no Golgotha, and it has no Acropolis; but all the single threads of ancient history were gathered in Rome, and from Rome issued all the single threads of modern history."



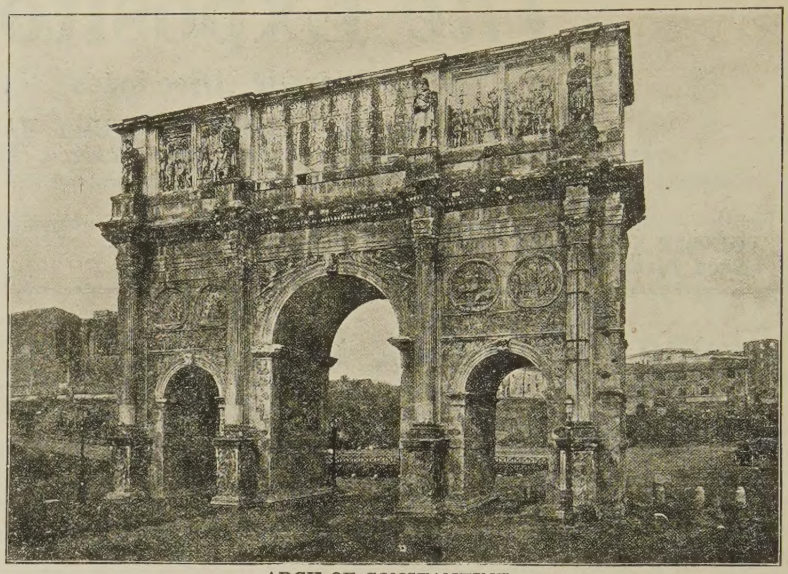
BAS-RELIEF FROM ARCH OF TITUS

All ruins and remains of the distant past are interesting, and the study of them, and of the historical associations connected with them, forms one of the most fascinating employments in which it is possible to engage. We believe that there is no other city in Europe where so many interesting scenes and monuments connecting us with past ages are to be found as in Rome.

Modern Rome has been undergoing great and important alterations; acres of narrow streets and

dilapidated houses have been destroyed to make way for handsome new streets and buildings. The Tiber is being lined with massive stone embankments, and spanned by numerous new bridges. In a few years Rome will stand second to none of the capitals of Europe, if it does not already do so. But the real fascination of Rome is not found in the new, but in the old.

As we have intimated, the antiquities of Rome are almost innumerable. We could not attempt to catalogue them; but in this number of *The Expositor* we present three pictures of remains of ancient Rome that are of special interest, on account of their associations, to Christians. The first is of a bas-relief from the Arch of Titus; the second is the Arch of Constantine, and the third a glimpse of a portion of the Appian Way.

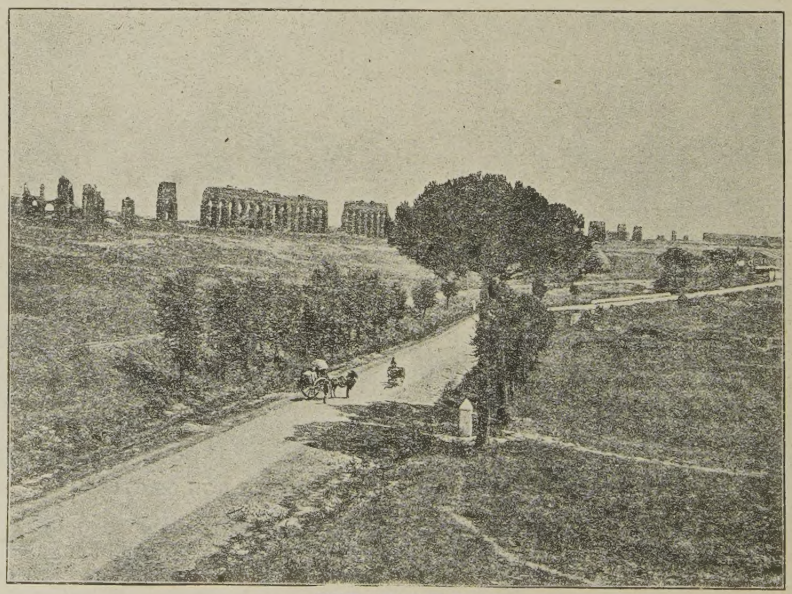


ARCH OF CONSTANTINE

The Arch of Titus is a triumphal arch erected to commemorate the conquest of Judea, A. D. 70. It stands on the Via Sacra at the highest part of the Forum, the road being a descent from it to the Colosseum. *The Expositor* cover picture for March, 1915, shows the Arch of Titus and beyond it, the Colosseum. The most interesting parts of the Arch have fortunately been preserved by their protected position in the interior. On each side, within the Arch, is a magnificent bas-relief representing the triumphal procession of Titus after the capture of Jerusalem, the one on the south side, which we reproduce, showing a number of persons carrying the spoils of the Jewish temple. We recognize the table of the shewbread, which was of solid gold, the trumpets of silver, and the seven-branched golden candlestick, whose form this monument alone has transmitted to us. After the tables of the law marches barefooted, in a black robe, the chief of the Israelites. These, according to Josephus, among other utensils of the Jewish temple, were deposited in Vespasian's Temple of Peace. The procession is moving toward a triumphal arch.

In point of execution, in point of delicacy, and in point of design, this bas-relief, alas, sadly damaged, is to be classed among the most perfect that antiquity has left in Italy. Certainly, no student of the Bible and lover of Christianity can look upon it without intense interest and strong emotion.

Our second picture is of the famous Arch of Constantine. This arch stands close to the Colosseum and crosses the road leading to the Appian Way. It has three arches and eight columns of the Corinthian order, and is remarkable for the magnificence of its construction and its



THE APPIAN WAY

complete preservation. It was erected, or rebuilt in part from earlier arches, about A. D. 316. The larger inscription which is cut upon the attica on both sides shows that the arch was erected in honor of the victory of Constantine over Maxentius, and the union of the empire under one sovereign. Constantine is spoken of as the First Christian Emperor, though his own piety was not very commendable. Yet, under him Christianity became the recognized religion of the Roman world.

Even more interesting in its suggestiveness is our third picture, which is a portion of the Appian Way, over which St. Paul travelled on his journey to Rome and from which he caught his first glimpse of the Eternal City, as he came to preach there the religion which was to supersede the faith which then prevailed, and ultimately made Rome the central city of Christianity.

The ancient Romans were marvelous road-builders. This Appian Way was actually built with large square stones laid upon a raised platform of sand and mortar and trenched on both sides. It was built two hundred and twelve years before Christ, by Appius Claudius, yet often the ancient pavement is perfectly visible. In many places there is no reason to doubt that it is just the same as when Paul walked over it.

On both sides for miles the road is lined with ruined tombs and fragments of sculpture, reliefs, and inscriptions. Some of the tombs are very large and some undoubtedly were extremely elegant. Of these mausoleums more than thirty thousand have been counted.

The architectural remains which we see in the distance, in the picture, are of one of the wonderful Roman aqueducts which carried water from distant sources to the city.

Revival Victories

REV. MARSHALL HARRINGTON, Trenton, N. J.

REVIVAL victories are preceded by preparation which includes discouragement and seeming defeat. In religious work impossible success is sometimes expected! God gives us the victory as a result of thoughtful, prayerful preparing and earnest, intelligent work. February is the month to learn these lessons from the life of George Washington, master of heroic victory.

"Those Wonderful Days." "Those wonderful days in New Jersey" followed the crossing of the Delaware and the Battles of Trenton and Princeton. Back of the daring crossing of the river lay a whole year of acute suffering and careful reconnoissance of New Jersey. The young general, George Washington, alert, trained as a surveyor, a leader of men, knew every inch of the road over which his ragged army had retreated! Then suddenly, with the fury of a lion, the little army faced about, recrossed the river at Trenton, conquered the trained Hessian and British troops and turned the tide of the Revolution.

God-given Lessons—True it is that that period of trial, those long days of disaster and retreat, those hours of acute suffering as the forlorn, dejected troops fled from the great harbor on the seaboard to the bank of the icy river, were but lessons given to the despondent patriots by Him who was so soon to nerve their hearts to noble exploits, to steady their eye along the old firelocks, and strengthen the arm that held the bayonet, that in the end they might give utterance to the shouts of well-earned victory.

"Well-earned Victory"—Revival victory is earned by a year or more of preparation. The spiritual surveyor reconnoiters the whole field. Like Washington he must know the resources of his army, the discouraging problems and spiritual difficulties of his field. A careful survey, a selection of leaders, tears and bitter defeats precede revival victory.

Prayer and the Prospects—Many pastors form prayer groups. There is before them a list of persons to whom they desire to present the claims of Jesus Christ. The prayer committee can be at work a whole year in preparation for revival meetings.

"The King's Business"—In this case the King's business does not require haste so much as it requires thoughtful planning. The best business men of a whole group of churches, perhaps as many as fifty, may sit in counsel, determine the cost of the meetings and distribute the cost fairly and tactfully among the churches.

Selection of Speakers—It takes a long time to select and to secure acceptable evangelistic preachers and visiting pastors for a group of forty or fifty churches. Each church should begin early in its co-operation with a central committee and select the time and the best possible preacher.

"Publish the Tidings"—The publicity committee undertakes the task of giving the news concerning the revival program. The churches that have counted success are those that have given the information to all the people of the parish and to the wider circles of the community.

Recording the Victories—Churches which began the work in the spirit of prayer and carried it out thoughtfully have recorded victories. Success in this field is so easy to overstate and so hard to analyze. If people are united after long social and personal separations they may count the revival a success. Children brought into full fellowship of the church become a spiritual responsibility which requires the revival momentum. New converts, having found the blessed Saviour, require spiritual nurture. Revival victories

expressed in many accessions bring added responsibilities.

Thirty Men in Counsel—In October, more than two years ago, a city church began to prepare for evangelistic meetings to be held a year from the following January. More than thirty men came together after the evening service to talk over the plans. They composed the official boards of the church. They wanted to follow the leadership of the pastor who was associated with forty other pastors in the evangelistic movement. Not all the committees were appointed early but there was an expectancy established and a harmonious co-operation developed. When the meetings were held in the latter part of January more than a year later, there were revival results. From the beginning there was the atmosphere of solicitous prayer. There was a continuous spirit of invitation by way of preparation. They sent out engraved invitations to all the members and followed this up with persistent personal appeal and appropriate publicity. Three hundred people attended the very first night of the services. Fifty-five were received on confession of faith in Jesus Christ.

A Cross Roads Church—In ten years a little, pastorless country church had received twenty-four members on confession of faith. Death and removal depleted its numbers so that its roll decreased from sixty-two to fifty-seven. It was one of a company of fifty churches which entered a co-operative campaign. It was hard for student supplies to keep alive a continuous program of preparation. But a few young people had caught the vision seven months before the beginning of the November services. There were some prayers, a little publicity and a spirit of expectancy. The preacher came, consecrated, prayerful, an old friend of the congregation from his seminary days. At the close eighteen new members were received and they held their first communion in two years. Now they talk of a new grouping of three churches with a wide awake pastor on the field all the time.

Results of Preparation—At the end of a busy two weeks, a pastor of a town church told the story of the evangelistic services which had just closed in his church—58 conversions, 13 received by letter, 5335 total attendance, 256 average attendance. He knew just how each of those fifty-eight souls had been brought into a knowledge of the saving power of Jesus. To most people they are just figures but to him they are people whom he had met and greeted daily. He sent out cards and bulletins to every one in the community. He arranged prayer meetings in homes throughout the parish. He talked to his consecrated members and twenty-six pledged themselves to the joy of telling friends about Jesus. Then, when the services began, he and the pastor-evangelist, who labored with him, through persistent and faithful effort, reaped the harvest.

Chief of Police Converted—One night a little boy of eleven, son of the Chief of Police, came forward, and that same night, overcome by emotion, his father asked if he might join too. Six are heads of families, one, an old lady of seventy-three and another prominent business man who had for many years remained indifferent. The people of the church sent a letter of appreciation to the evangelistic preacher and are now working with a new zeal, a greater enthusiasm, in service for the Master.

Visiting Minister Made to Order—Here is an extract from a letter in appreciation of the visiting minister: "I cannot tell you how wonderfully he fitted into our life and situation here. One of my elders said that if we had had a man made to order, we could not have had one who suited our conditions as did he. That is the feeling of everyone here."

A Spiritually Quickened Church—Another letter from a pastor who has served a great country church for nearly thirty years: "We concluded our evangelistic campaign Sabbath evening with a large and enthusiastic meeting. There were at least four hundred present. Our visiting minister struck the right note in his preaching. He was sympathetic and spiritual. He was just the right man for us. * * * * There have been some decisions and there will be more. The greatest benefit of the mission is a spiritually quickened church. My men are ready to receive and act on personal assignments as never before."

Abraham Lincoln

Temperance and Prohibition Crusader

CHESTER A. SMITH, Peekskill, N. Y.

Lincoln had a part in the two great moral reforms in American history, the abolition of slavery and the abolition of the liquor traffic. His part in the crusade against slavery, however, was so outstanding that it has overshadowed his part in the crusade against the liquor traffic. But it is a fitting time now to recall the fact that the Great Emancipator was not only a total abstainer but an open and active crusader for temperance and prohibition.

The crusade against the liquor traffic which resulted in the 18th Amendment is not of recent origin. It goes back to the beginning of the Republic, when Dr. Benjamin Rush, Chairman of the Committee on Independence in the Continental Congress, published his book on "The Evil Effects of Alcohol," in 1785.

But for many years after that there was no organized movement for total abstinence or prohibition. Liquor drinking was common. In the West the serving of liquor was one of the most common methods of expressing frontier hospitality. A whiskey jug was kept in almost every home. Good whiskey could be purchased for fifteen cents a gallon. It was sold in grocery stores as well as in saloons. And drunkenness was very prevalent.

It was in such an atmosphere that the boy Lincoln grew up. Yet from the beginning he was a total abstainer. So impressed was he by the harm he saw resulting from liquor drinking that before he was nineteen years old he wrote a paper upon the evils of intemperance which a Baptist preacher liked so well that he had it published in an Ohio newspaper. That was the first published utterance Lincoln gave to the world.

When the Washingtonian temperance movement was organized in 1840 Lincoln supported it. On February 22, 1842, he delivered in the Presbyterian Church in Springfield before the local branch of the Society his famous temperance address. It was printed in full in the Sangamon County Weekly and is to be found in Nicholay and Hay's Life and several other books. In it he tells the harm of liquor drinking, relates the history of the temperance movement, pleads for its early triumph, and after comparing the temperance revolution with that political revolution which resulted in American independence, concludes with these words, which, like so many of his utterances, were prophetic: "And when the victory shall be complete—when there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory."

After this address Lincoln kept up his campaigning in the cause of total abstinence, addressing many temperance meetings and persuading many people to sign the pledge. The pledge he used in most of his meetings was one he wrote himself and was as follows: "Whereas, the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

The next step in the temperance movement was the enactment of state prohibition laws. Maine began in 1846. Connecticut and Massachusetts, followed in 1852 and 1854. James B. Merwin, who had been active in the campaigns which brought those laws, conducted, at the request of the temperance people of Illinois, a similar campaign in that state. In that campaign Lincoln took part. He helped raise money for it, drew the prohibition law which was voted on at the election, made speeches in its behalf, and was, according to Merwin, the most effective speaker of the campaign. That was in 1855.

The first newspaper to suggest Lincoln as the nominee of the new Republican party for the Presidency was The Central Illinois Gazette, and the editor of the paper, William O. Stoddard, has said that it was because of Lincoln's well known temperance views that the suggestion was made.

After his nomination by the Chicago convention, when the committee from the convention came to Springfield to notify him of his nomination, Lincoln refused to permit liquor to be served at the ceremonies.

Later, when he became President, he banished liquor from the White House, an act which created a social revolution in the capital.

It was with great reluctance that, as President, Lincoln signed the Revenue Bill of 1862, which put a federal tax upon the sale of liquor for the benefit of the Federal government, for he realized the grave danger of giving the liquor traffic the protection of federal law. He only did so, however, because of the pressing need for more revenue to conduct the war and upon the promise of the leading members of the Senate and House of Representatives that when the war was over that part of the law would be repealed.

In 1861 he had appointed Merwin, with whom he worked for prohibition in Illinois in 1855, to lecture on temperance and to do temperance work among the soldiers in the Union armies, and in 1862 he gave him a personal pass to facilitate his work. This pass is now the prized possession of Charles T. White, of Brooklyn, to whose courtesy I am indebted for the great privilege of having seen it a few months ago. (Mr. White's admirable book, "Lincoln and Prohibition," has since been published by the Methodist Book Concern).

In 1863, addressing a delegation of the Sons of Temperance, which organization he had joined as a young man, Lincoln said: "When I was a young man—long ago, before the Sons of Temperance as an organization had an existence—I in an humble way made temperance speeches and I think I may say that to this day I have never by my example belied what I then said."

And as an evidence that the successful conclusion of the war had not caused Lincoln to forget his promise to have that part of the revenue law licensing the sale of liquor repealed, he said to Merwin on the afternoon of April 14, 1865: "Merwin, we have cleaned up, with the help of the people, a colossal job. Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic and you know, Merwin, that my head and my heart and my hand and my purse will go into that work. In 1842, less than a quarter of a century ago, I predicted, under the influence of God's spirit, that the time would come when there would be neither a slave nor a drunkard in the land. I have lived to see, thank God, one of those prophecies fulfilled. I hope to see the other realized."

But Lincoln was not spared to live to see that other prophecy realized or to labor again to help bring it to pass. For on the night of that very day an assassin—a liquor drinker and a frequenter of saloons—took his life.

While Lincoln and the men in blue, with the help of the patriotic people of the North, had been winning the Civil War, the liquor dealers had been organizing to perpetuate their traffic. The United States Brewers' Association was formed in 1862. After the war they were able to prevent the repeal of the law licensing the sale of liquor. All the temperance work done in the days before the war had to be done over again. The 18th Amendment is no happen-so: it is the result of another generation of temperance work.

Now with the spread of the temperance movement throughout the world it would seem that as the world has followed the leadership of America in matters of government, so it will follow her leadership on this great question. Lloyd George, for instance, speaking upon this subject a few months ago, said: "If America sticks to her prohibition program, England will be dry in ten years."

Yes, Lincoln was right. It was nothing less than the influence of God's Spirit which prompted him nearly a hundred years ago to prophesy the time when there shall be neither a slave nor a drunkard on the earth.

With the Help of the Old Hymns

REV. WILLIAM L. STIDGER, Detroit, Mich.

The old hymns will help in a hundred happy ways!

Every truly great hymn has a great sermon in it. I like hymn sermons. I like to hear them and I like to preach them. The outline is found in the hymn itself. What preacher with any imagination is so dead and dull that he cannot find a complete and perfect sermon outline in "Rock of Ages. "The first division of the sermon is: A Place of Refuge, the second divison is, The Rock—a Place from Which the Fountain Flows; and the third division is, Christ, the Only Hope of the World; and the fourth division of the sermon is; Christ and the Rock, the Only Hope in Death.

Every great hymn is susceptible to sermon-outlining in just that fashion, for, as truly as the Scriptures, were these great old hymns inspired hymns. They are the voices of the eternal God talking to men; singing to sick souls of his hope and his comfort and his love.

From time to time I like to give a series of what I call "Dramatic Hymn Sermons." Just as I have worked out the "Dramatic Book Sermons" and "The Dramatic Art Sermons," I have found that the old hymns have a fine dramatic quality. In addition to their spiritual value they forever have a deeper meaning when a preacher has interpreted them in a sermon-series. For people often miss the real spiritual meaning and the symbolism of the great hymns even though they have sung them since childhood. The real truth of the matter is that the more they sing these old hymns the deeper hidden the meaning is to them, due to the fact that they "sing-song" them rather than think them.

"I have loved 'Rock of Ages' a hundred times more since you preached that sermon interpreting it. I never thought of its real meaning. It was merely a hymn to me; an old hymn; and not a great sermon. Every time we sing it now, it lifts me up. I can see the rock in a weary land; I can see the Cross, and the fountain flowing from it; I can see the Christ on it as the hope of the world. Before it was just an old hymn that I loved. I had sung it so often that it had no meaning to me. It lulled my mind to sleep. Your sermon on it made it stand out forever, like a mountain peak."

Take "Nearer My God To Thee," and "Jesus, Saviour, Pilot Me" and there are two truly great, stirring, dramatic sermons, with outlines, illustrations and scriptural references all suggested in the body of the hymn itself.

John Oxenham has a poem on "The Pilot" who

"Sees beyond the skyline
And never knows defeat!"

The figure of the Pilot and the Christ who stills the soul as he calmed the sea; who stills the soul as a mother stills a child; it is all there, Bible background and all.

A value of this type of sermonizing that is apparent is that folks like to hear about something that they already know about. They know the old hymns and therefore they are on familiar grounds when a preacher preaches about them. They get to humming these old hymns over in their souls and the sermon stays with them forever and a day because of that.

I commend "The Dramatic Hymn Sermon" to every preacher.

The second value of the use of the hymns that I suggest is that now, more than ever before, our children need to hear the old hymns to offset the evil, even licentious, influence of the present day cheap songs. Try as we may to keep them from our children they will come home from school singing them. The thing that inspired this treatment was the fact that my own little girl, ten years of age, came into my study from school, yesterday, with a playmate singing the following hymn, singing it perfectly and every word from memory:

"Oh rolling stone,
I roll my own
Just an inch below my knee;
So all the boys can see
The dimple on my knee.
O Lordy hear my plea;
Make a flapper out of me.
O rolling stone,
I roll my own
Just an inch below the knee!"
O rolling stone
I roll my own,
And the Camels are the best.
I smoke both day and night;
I smoke with all my might.
O Lordy hear my plea;
Make a smoker out of me.
O rolling stone
I roll my own;
And Camels are the best for me!"

My daughter is no better and no worse than other American children who these days are exposed to such songs in their schools. To ignore the fact that they learn them does not save the child's soul.

"Let me write a nation's songs and I care not who writes its books!"

Some one has said something like that. What that means is that every psychologist knows that the songs that folks sing will more or less determine the growth of their souls—especially children and youth. The above song I say is one of the mildest that our children hear every day. Others I would not dare to print here; others with awful sexual implications; filthy and vile; songs that make you shudder!

"Where did you hear that song, Betty?" I said, when she sang it for me, "at school?"

"Yes."

"In the school room?"

"No, on the play grounds. They all sing it!"

That is the tragedy of it. We cannot stop it. If such songs are the product of the age the children will hear them, willy nilly; whether we wish it or not.

What is the remedy?

To offset the influence by teaching the children the grand old hymns. Sing these old hymns into their souls night and day. Let them hear the old hymns at church and at home. Let the "Big Sings" be the vehicle of the old hymns. I verily believe that the so-called popular evangelistic hymns have done as much to develop a characteristic American carelessness in modern songs as anything else. After hearing some of the evangelistic hymns the vile writers of secular songs have said, "If those Christians can put that song over, we can go as far as we like!"

And where they have gone makes us all shudder. They have gone into the brothel and brought it to our pianos and into our homes. They have gone to the harlot and told of her ways. They have dipped their pens into the slime, and they have made modern songs drip and stink with slime and filth!

One of the most subtle influences for moral breakdown today is the popular song. For God's sake and for the sake of our children, let us offset it with the singing of the old hymns.

We always use the old hymns in our "Big Sing." I will not allow the popular evangelistic hymns to be used exclusively. I think that the people actually prefer the old hymns. I *know* that they sing them better.

A third use of hymns that I like is the "Hymn Story." I have talked of this use of the hymns heretofore. Tell the story of the hymn, the story of the author's life, and then sing the hymn. It makes the hymn mean more and it adds a bit of variety to a popular evening service.

A fourth use of the hymn is that of what I call "The Prayer Hymn." I always have what I call a "Prayer Hymn," This Prayer Hymn helps to get the folks into the mood for prayer. We sing two verses of an old hymn like "Jesus, Lover of My Soul." Then we sing a verse softly. Then we chant or hum a verse. Then I pray and as a response I have the congregation hum the last verse of the same hymn.

A fifth use of the hymn is to have a "Favorite Hymn" Sing. Get your folks to send in their favorite hymns and sing the ones that get the most votes. This is spiritual, and it is popular, and it gives variety to a service. We have tried it many times and it works beautifully.

A sixth use of the hymn that I have tried out is that of singing at a certain prayer meeting all the hymns with one thought in them. This gives a certain unity that is good. If the hymns are well selected it wins the hearts of a prayer-meeting crowd or of a church crowd. For instance I have all the hymns on one night "Children's Hymns." It is surprising how older people like to hark back to childhood memories and sing the hymns that they learned at their mother's knees or in the old home town, in the little white church, or "The Church in The Wildwood;" such hymns as, "Jesus Loves Even me," or "Jewels," or "Trust and Obey," and etc.

Try singing some hot summer evening, all the old hymns that have beautiful Nature Symbolism in them. Take "Rock of Ages" and call attention to the use of nature figures to teach spiritual truths. In that one hymn alone there are beautiful nature figures. "Jesus, Saviour, Pilot Me" uses the symbolism of the sea to teach its spiritual truths. "There Is a Fountain" is all nature symbolism. "Silent Night" is all nature symbolism. "Jesus, Lover of My Soul," uses the figure of speech of the "nearer waters," of "flying," the "tempest," "a wing," "healing streams," "the fountain" and "the spring." This use of hymns all alike, in July and August, suggests the out-of-doors and will prove most popular.

I often sing in the "Big Sing," at Prayer Meeting, or church, all hymns about Jesus. Then another night I select all of the hymns to fit my sermon theme. Then another time I select all of the hymns with a militant ring in them. The hymnal is full of these. And so it goes. This method has infinite possibilities of variety in it.

The seventh use of hymns that I have found effective is to dramatize them. Let a congregation dramatize a hymn and that congregation will leap like light to meet such a suggestion. Responses and chanting and humming are a simple form of the dramatization of a hymn. Letting various parts of a church sing a hymn is a simple form of the dramatization of a hymn.

Children and Sunday School Classes and Drama Clubs can take almost any of the beautiful old hymns and make pageants and dramas out of them.

FOUR CLASSES OF CHURCH GOERS

Spasmodic Church Goers.—Attend when they feel like it, but do not often feel like it.

Periodic Church-Goer—Attend Christmas, Easter, and on special days, but are afraid to get in the habit of going to church.

Occasional Church-Goer.—Attend when nothing prevents, but satisfied to let any old excuse get in the way and prevent.

Loyal Church-Goers.—Allow no excuse to keep them away from church that would not keep them away from their business.

Living In On the Higher Octaves

New Branch of Human Knowledge and Experience

A Radio Sermon by REV. J. W. WHILLANS, Regina, Sask., Canada

(Broadcasted from the "Morning Leader" Station, Regina, Saskatchewan, Canada)

Text: "The natural man receiveth not the things of the Spirit of God, neither can he know them for they are spiritually discerned." 1 Cor. 2:14.

Alexander Graham Bell was a teacher of vocal physiology and knew that the vibration of the vocal cords make the sound of the human voice. He lived, moved, thought, and had his very being in vibrations, and he held that all our knowledge of the outside world comes to us through waves or vibrations.

Music is vibration of sound, the different colors are due to vibrations of light, heat comes to us in vibrations and so does cold. Bell made something of his theory and on that great day when he got an electric current to carry the vibrations of the human voice the telephone was born.

Science at present knows sixty-four octaves of vibration, an octave being here what it is in sound, the highest note having double the vibrations of the lowest note. Imagine a piano, instead of having only a few octaves, possessing sixty-four. Near the bottom of this long scale are the eleven octaves of sound which the unaided ear is capable of hearing. All the sounds you ever heard are on these octaves. Immediately above them are some eight radio octaves where vibration is higher. You cannot hear anything there because the ear is not sensitive enough. Now the new science of radio steps up the voice to these higher waves and sends it forth. It is received on an aerial, and by means of a delicate instrument you are able to hear what the ear alone could not catch.

Go out and look at the stars. You can see or hear nothing worthy of note. You satisfy yourself that there is nothing unsual. Then go into the house and tune in on your long distance receiving set. At once you hear sounds—you get a snatch of a song, a word of a speech, a few notes from a piano or the solemn tones of an organ. There is something uncanny about it. You realize that the air is filled with sounds the unaided senses know nothing of. When you look up at the sky again you ask what else is there about us of which we are unaware.

We hear in eleven octaves, but we must go away up the scale to the forty-ninth before we come to the only octave in which we can see. If our senses were more finely adjusted so that we could hear in more octaves than eleven and see in more octaves than one what marvellous things might be revealed to us.

I am not speaking thus in order that I might tell of radio, but in order that I may illustrate from this new branch of human knowledge the things to which the Bible has ever borne witness. The new knowledge illuminates our old beliefs. The Bible tells us of a higher sphere and of the existence of things which cannot be seen or heard with the ordinary senses.

In the Old Testament we read of a man who was discouraged because the enemy opposing him was stronger than the force with him. "Fear not," came the message, and then, when his eyes were opened and he saw in a higher octave, behold! the bare mountain-side was full of chariots and horsemen! So with the wanderer who weary and lonely lay down in a barren spot to rest. About him were the great rocks and the bleak valley. There was nothing to inspire, but when his eyes were opened he saw angels ascending and descending upon a ladder that reached from heaven right down to the bare spot where he lay.

The boy Samuel heard a voice that others did not hear. The old priest to whom he went might have told him that he was foolish, but he was a wise man and recognized that God was calling on a higher octave than he himself could hear. So he told the lad to obey the voice. Of these higher octaves the Bible says, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things God hath prepared for them that love him."

Twenty years ago a boy in church opened his eyes during the prayer. He looked around on the silent congregation with bowed heads. Then he looked up at the minister. He saw the lips moving and heard the prayer. How foolish he thought for anyone to imagine that petition could be heard beyond those walls. It begins here and it ends here. Today that boy, as a man, tunes in on stations thousands of miles away. He thinks of people speaking into a horn and addressing invisible audiences scattered throughout the continent. He thinks how an instrument fine enough could pick up the voice among the stars, and to him now prayer seems the most natural thing in the whole world.

We want a new grip of the old truth that we can actually get into touch with God. The radio instrument is delicate but it is just a toy compared with the soul which has power to commune with God. We see how much our Lord depended upon this touch with the divine Father. Sometimes when we want a thing on the radio just right we ask those in the room to be still a minute. Our Lord was always in touch with God, but when he wanted the finer adjustment he went off to the solitude of the hills, and there alone in the nighttime he tuned in and caught God, coming back stronger to the stress and strain of life.

As in radio so in the spiritual sphere, the level on which we live is the level on which we receive. As the heart is so is the man. When sin and selfishness rule the life we cannot get anything higher. God sends nothing on that vibration, but we have a soul that can be tuned up to the level at which he sends, and it is by longing for God and prayer that we tune in with him. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Every public speaker knows how dependent he is upon the sympathy of his hearers. He is continually sending out waves trying to strike a sympathetic chord and the people in turn are sending back waves which he can feel. The success of the address depends upon the sympathetic action and reaction of an invisible connection.

A woman crept up behind Jesus. Though distressed of body her soul was full of hope and was keyed up to the wonderful reservoir of Christ's healing power. She did not touch him. She but touched the hem of his garment and lo! like a radio flash came her healing. Christ still lives and there is still healing for the sick soul that moment it tunes in with him.

A Look Into the Workshop of A Sermon Enthusiast

An Experienced Preacher Lays Bare to Younger Brothers His Sermonic Methods

H. C. R.

(This is a second article. The first appeared in our December number Ed. Exp.)

In the December *Expositor* I ventured to invite eager young preachers to walk into the workshop of a sermon enthusiast, inspect his methods and sound his inspirations; and I promised to describe in this closing paper how I find my themes, and how sermons grow from them.

That prince of preachers, Dr. A. J. F. Behrends, honored me by giving the pastoral charge to me at my installation in Brooklyn; and his exhortation is still vivid in recollection, as he charged me to teach others only that which had become true in my own experience. And if this present paper have any value, that worth consists in the fact that this is the record of one man's real experience; for which reason I write unreservedly the inner secrets of my soul.

My theme is noble preaching, as my life ideal has been to preach nobly; and for noble preaching the first essential is a worthy and inspiring subject upon which to preach. I find no enthusiasm in petty subjects, no inspiration in trivial themes; nor do I see any reason for wasting golden opportunities on such, when the Bible and life are full of gigantic ones. My promise is to tell you how I find these themes.

First, as a matter of fact, I find my themes by being always looking for them. "He that seeketh, findeth." I am always awake, aware, and awaiting the longed-for treasure; I keep eyes, mind, heart, soul, ever open and watching. And all the days, year after year, as I walk down the valley pathway of my life, sermon themes hang on either side, from tree and bush and vine, because I am unsleepingly on the watch for them. Other men may see dollars hanging thus, and gather their thousands; but mine eyes are holden that I cannot see them. I never see dollars hanging anywhere; but all along the way I see beautiful, beckoning, inspiring topics for sermons rich with ennobling truths. And I stop dead in my tracks, wherever I am, when I see my treasure, to secure the fleeting beauty before it gets away; I have pencil always ready to jot every visioned topic down, quick!

It happens that I have long been an enthusiastic gardener. Out of doors, in loved and inspiring surroundings, "over me soaring the eternal sky, full of light and of deity," life and growth all about me, and amidst the creative processes of nature in which "God renews his ancient rapture," I find my own creative mental and spiritual processes to be always more active and vital. Then sermon themes spring out of the earth, inspiring thoughts look down from heaven; divine truth and the aspiring soul kiss each other.

Many other themes come flying, "like doves to their windows," while I am reading some strong book; while traveling; at an inspiring lecture; during stimulating conversation; when rowing, riding, sailing; or when simply lying seemingly idle, in a hammock. The main thing is an eager spirit always aware; and then a pencil ready to jot down the vision before it fleets. For it will not tarry long, and it will never return. Noble themes, like noble women, don't come and hang around, waiting to be captured! "Carpe diem!"

But as we said in the December *Expositor* that one's method of delivery will masterfully determine the make-up of the sermon, so now we add that our own sermon ideal will inevitably determine the type of themes we see and choose. The man precedes his preaching. A list of fifty themes on which Phillips Brooks preached, compared with fifty from Spurgeon, would illuminatingly characterize the one man and the other. The kind of sermon I instinctively like, the kind I admire, the kind that appeals to me noblest, finest, worthiest, in short the kind that is my ideal, will inexorably mold my sermon thinking after itself, and constrain me to seek and select themes from which such sermons can grow.

Therefore to tell you fully how and why I choose my themes I must tell you what kind of a sermon is my ideal; what kind finds strongest response from my own spirit; or, to state it another way, what kind of sermon helps me most, and that whether preached to me by another messenger or prepared and preached by myself.

What kind of sermon helps me most?

First, a sermon that is interesting! Not amusing, not sensational, but grandly interesting: even as Christ's sermons were so compelling in interest that the multitudes listened limitlessly and with breathless attention. To be interesting is the first essential of a book, of a teacher in a school of any kind, of a preacher in any pulpit. No brains, no erudition, no orthodoxy, no piety even, can substitute for interest. Emerson advises, "Never read a book that is not interesting;" pupils never do really hear a teacher who is not interesting;

food that is not eaten with zest loses half its value; a sermon that is not interesting by virtue of originality, uniqueness, action, verve, life, in both substance and delivery, is fundamentally a failure. Alas, of many, many sermons must Ezekiel's characterization of those bones in the valley be written: "And, lo, they were very dry!"

I have always worked hard and prayed God to keep me from the fatal sin of preaching uninterestingly.

What kind of a sermon helps me most?

It is a sermon that makes me think! Crammed with cubic thought it demands all my powers to listen; yet that thought is put so interestingly that I cannot choose but hear.

Said a thoughtful woman to me, of a certain college town preacher whom we had just heard, "Couldn't you simply reel off sermons like that, by the yard?" I could, but I wouldn't!

"Oh, fo' moah powah, moah powah!" shouted a negro exhorter; but a keen auditor responded, "Brudder, what you mos' need aint moah powah, but moah ideahs!" Neither emotionalism, nor sensationalism, nor spiritual sentimentalism, can take the place of great thoughts: and the cause of the prevailing brevity of pastorates is all too often that the preacher's fountain of big ideas has run dry!

Dr. Behrends and Dr. Storrs were walking together across the Brooklyn bridge home from New York, where Dr. Storrs had preached a wonderful sermon that night. Dr. Behrends said, "Storrs, I would give anything If I could preach like that! But I suppose I've got just to be myself, and do the best I can." "That's all right, Behrends," replied Dr. Storrs, "but I find I've got to work like the dickens to be myself, and keep up to my best." And for more than half a century Dr. Richard S. Storrs "worked like the dickens," and glorified the whole city of Brooklyn with the intellectual and ethical splendors that radiated from the pulpit of the Church of the Pilgrims there!

"If heads that think must ache perforce,
For my part I choose headaches,"

cried the poet; and I, for my part, dare to say that I have chosen to pay any price, of endless toil, of wearied mind, of lean body, that I might pack sermons with thought, to inspire other people to think. My ideal sermon is a sermon full of great thoughts; therefore I instinctively choose themes that command great thinking.

The sermon that helps me most?

It is a sermon that challenges my manhood; a sermon that appeals to the higher in me; a sermon that makes me hate the low and the false. The truest sermon does what Christ's marvellous sermons did: they stripped off all husks and conventions, burned through all cant and shams, went clear down to the quick of living reality. "The words of the wise are as goads;" intellectual, ethical and spiritual goads, to stimulate and quicken and vitalize our lazy, loafing spirits and drive us up the heights to truth and power and God.

God's goad is my best friend; and I would to God that every sermon of mine were a spiritual goad in the hands of the Holy Spirit! Which inevitably constrains me to choose themes fitted to that use.

The sermon that helps me most?

It is a sermon that opens the Skyward Door!

Long ago, in college days, I went down one night to the Halstead observatory by appointment with "Charley" Young, the famous astronomer, to have a peep into the skies through the great telescope. The iron dome of the observatory pressed down over my head, the room was almost dark, my world was very small. Then Dr. Young set me at the eye-piece of the telescope, touched something that made a door slide open, up in that dome, and said, "Look!" I looked; looked out into that infinite glory of God's radiant universe; looked out through the skyward door, and up towards the Throne! Shall I ever forget that experience?

Now, the preacher is a heavenly astronomer, the sermon is his great telescope. The people find life like to an iron dome hanging low, pressing close down over their heads and hearts; there is neither light nor vison. Then the preacher sets the eye-piece of the telescope to their eyes, and bids them look—out through the skyward door, up to the glorious, glowing, eternal things of God.

Yes, the sermon that makes me God-conscious; that brings me God-vision; that reveals Eternity; and that shows me Jesus Christ, "my Lord and my God"—this is the sermon that helps me most.

Have I preached such sermons? Alas, I would give my life today to have been able to preach such sermons habitually! Yet truly I have tried the best I could; I still am trying. And to preach such sermons are needed majestic and mighty themes! Do you go find them!

And now, young brothers, I certainly have not given you a brief and ready treatise on homiletics, nor taught you a convenient short-cut to the secret of sermon making. As well ask for a handy rule-of-three for successful love-making. True preaching is a passion, a life, a glory and an art, all combined. I cannot give you a hand-book of rules for noble preaching; I can only show you a vision. It would be futile for me to give you a list of a hundred themes on which I have preached; they would be dead to you, unless you discovered them your own selves. I cannot transfer to you the lessons of my life experience as a seeker after mighty themes, an enthusiast for noble preaching.

"Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
That which to themselves was taught."

All that I can do, is to show you the starting-place of the steep and toilsome pathway up the mountain; tell you that as you climb you shall win ever richer experiences with each ascent, that the sun-crowned summit is

"—close upon those shining table lands
Of which our God himself is moon and sun;"

and then I can only wait and see whether you have the high, heroic spirit that will dare the heights of God.

The Creative Capacity of Christianity

Love's Adventure; Everything to the Limit—and Beyond

REV. JOHN MOORE, Amesbury, Mass.

The test of a person, an institution, an organization, or a movement in our day lies in its creative capacity. It was not always thus. Within living memory there was a prevailing philosophy of life that could do without a Creator. Matter was eternal, and in its atomic constitution for ever the same. From these original atoms the whole Universe, including man, was drawn. Life, Thought, History, were all built up from simple primitive elements. To secure anything from a new potato to a new President, one had only to assume that the eternal atoms tended to unite in ever more complicated combinations and proliferations. There was resident in things a natural tendency which proceeded from the homogeneous to the heterogeneous, evolution unrolled like a scroll, and moved in all directions at once—like a crab!

But Science has altered all that and we are nearer the idea of the Epistle to the Hebrews that the visible things of the world are the products of unseen forces. The atom is now moved from within: and it is quite undeniable that spirit, intelligence, and mental order exist in everything. In Natural History, Botany, Animal Physiology, Anthropology, an element may be observed which is distinct from Matter and Movement: it is *Life*. We study the brain, and side by side with the physiological phenomena is seen an "intellectual principle." We study the world, and it is so full of order, intelligence, and directivity that we cannot believe we live in a world of molecules self-animated and self-directed. Mysterious Nature has filled everything with Spirit. So we lived in a "Creative Process," where "Cosmic Dynamism" rules the world, and the analysis of things everywhere reveals an invisible spirit in action.

Hence, we have a long list of books which bear the adjective "Creative" upon their title-page. Bergson's "Creative Evolution," asserts that our personalities are not static, concrete centers round which sensations move, against which thoughts, feelings, desires beat as waves upon a rock. But rather our ego is in a state of perpetual flux and change. Personality is creative. Tagore's recent work, "Creative Unity," presents the thesis of things seeking an absolute oneness with ourselves as the originating creative principle. And thus we might go on to mention other works with titles like "Creative Purpose," "Creative Energy," "The Creative Christ," and so forth. And not only does this pertain to the mental realm, it obtains in the great practical domain of Industry where we hear so much of the need of the creative instinct and passion. So far as Religion is concerned we know that it was once tested by its power to conserve a body of doctrine, a traditional creed, a continuing succession, it was preservative. Now that is all changed and it is tested by its ability to get near to the sources of reality, its capacity to generate creative and vital processes.

There has never been a period in history when Christianity has been found wanting; Religion may have been measured in the scales and not have been able to tip the balance in its favor, but not Religion as exemplified in Christianity. Christianity is the religion of creation, re-creation, reconstruction, redemption, transformation, consummation, "If any man be in Christ old things are passed away; behold, all things are become new," "And he that sitteth on the throne said, Behold, I make all things new." Our Christ is indeed the creative Christ; our God is the God of new things!

There are obviously many lines along which a subject like this might be developed. I shall confine my attention chiefly to the individual. You cannot get new movements without creative persons; you cannot achieve the "Great Society" without great men; you cannot secure a new world till you first have the new mind, the new heart, the new character. I am not afraid of the modern test being applied to Christianity, for it can meet any test.

Let us then consider Christianity in its creative capacity to evoke, to develop, and to consummate character.

I.

The pagan world as we know it was very much concerned with character. Look at Socrates, Plato, Epictetus, Aurelius! Character is primarily their chief concern. It matters little whether one takes the Greek or the Roman ideal one discovers that they aimed at self-control over the passions and appetites; harmonious balance of the great cardinal virtues, nothing too much; and a studied unconcern against the coming of pain, misfortune, and death. The quest of all the ethical philosophers seems to be for balance, centrality, proportion, and sanity or unity, wholeness. The world had some admirable examples of noble character before Christ came. Jesus did not create goodness, it was in the world ere he came.

Our very Christian desire for a rarer product of character than the pagan world presents, must not blind our vision to the beauty and nobility of the pagan ideal. Many of us Christians would be vastly improved if we attained to paganism in this respect! How nervy and petulant we are! What a lack of consistency and the use of reason we manifest! How we shrink with fear from the dizzy edge of things, i. e., poverty, simplicity, etc.; we have even cultivated a special virtue, viz., the fear of fear! We have sunk to the level of the person of whom it is written, "I was afraid . ."!! And how we chafe under life till we are often completely bored with it! Most of us would be immensely improved if we had a dash of stoicism in our veins; a plum or two from the garden of

Epicurus might sweeten us up! It would be a tremendous discovery if some of us could but see that character is a thing to be concerned about, instead of riches, fame, status, advancement, material achievement!

The fact is that paganism is a good thing so far as it goes. It is not the things it reflects, but the virtues it rejects that condemn it, its failure, as Gilbert Murray has so finely stated, is its "lack of nerve;" its motto is, "Safety First."

How much more adventurous and heroic is the Christian ideal! It absorbs and assimilates into itself the very elements which paganism rejects. So it gave a new ethical significance to the stoic "apathy" by accepting the stern ideal which made Stoicism so appealing to the Roman, and baptising it into Christianity as represented and reflected in Calvanism and Puritanism at their best. The wild hope of perfection, which was the Greek passion, Christianity indulges to the full. The Greek ideal of enlightened comradeship, it brings to full circle in a fellowship of mystery. Instead of being meticulously exact, classic, Christianity is careless, reckless, daring, romantic. Instead of the comprehensive "nothing to excess" Christianity says, everything to the blessed limit—and beyond. It puts a touch of divine exaggeration into every detail of life. No need to set out to conquer the world by force, be meek and inherit the earth! No need to resist evil, just bend in its presence, you will rise again and wave your flag like the flowers after a storm. No need to barricade life like an ancient fort, stand out in the open and let the universal influences play about you like the sun and wind upon a lake. No need to hoard things and worry about them, in God all possessions are gathered up; instead of possessing things let things possess you. Instead of, "if the house smokes go out of it," Christianity exhorts to chivalrous adventure and seeking all for the good of all. It counsels to fear no man, to be governed by no thing, to despair of no person, to believe in the goodness of goodness—never call good evil! Never call evil good! Christianity does not spoil life's pleasures with pessismism; it puts the telescope not to the blind eye, but to the keen member; it would have a man look at evil into the whites of its eyes, and then shorten his weapons! It hears the world's groans and sees its struggles but knows they are the travail of birth; it tastes suffering, drinks it to the dregs, but counts it not worthy of comparison with the future glory. Christianity goes down into the pit where the darkness covers and the blood drips, but it cries out in triumph, "I am persuaded that neither death nor life, nor things present nor things to come, nor height, nor depth, nor any other creation (in the creative process), shall separate us from the love of God in Christ Jesus, our Lord."

II

Goodness was in the world before Jesus came, but he planted into the cold ribs of its death the warmth of passion, the glow of hope, the flame of a quenchless ideal. Do you question this? Let me illustrate the truth. Here is Saul of Tarsus. Good? Yes, with a goodness of God. Thoroughly religious, imbued with the traditions of his fathers, good enough to be entrusted with the persecution of those who would bring those traditions to naught; an excellent Pharisee, a splendid seeker after truth. This man one day met Jesus, and into the cold, austere, rigorous goodness there dropped the flame of Christ which drove Paul the Apostle over desert and mountain and sea with the quenchless zeal of a spirited pioneer. Christ bore to the breast of Paul the flame that set a continent afire and transformed him into a beacon light of prophecy; that turned him from parochialism to imperialism, universalism. The wonder wrought upon Paul is that the horizon of his mind lifts from nationalism to universalism, plus passion; so that with a warmth of love unexampled he writes, "If *any man* is in Christ he is a new creature."

Now here we touch the distinctive glory of Christianity, the great power of it as of gravitation, the fine fruit of it as of the bloom that sleeps upon the grape. Christianity can go (and does go) to the most backward races, given over to the most disgusting practices, and lifts them to a high moral level, a pitch of excellent understanding, a plane of contagious character. What an epic is the story of Christian Missions! In Uganda; in the New Hebrides; in Chosen! Here we see power to create! Adventure in the difficult art of creating! It leaves your modern business man gasping! Your captain of commercial achievement is found wanting. Enterprise? Why your Standard Oil adventurer treads on the coat tails of the Christian missionary, he camps in the light thrown by the missionary's bivouac! Your Saint Woolworth is always in the wake of Saint Augustine, Saint Columba. This is one aspect of its universality, now look at another.

It is where human character has been warped and twisted and marred by misfortune, meanness, vice; where bestiality has displaced virtue, and the last shred of conscious goodness has been tossed carelessly away like a piece of orange peel; where all hope of restoration seems futile—it is here where the point of the problem is most poignant; and it is precisely here that Christianity has shown its wonderful creative power. Mr. A. C. Benson tells in one of his books of a society lady who fell victim to drink and was in danger of losing everything fair and fine to a woman. Her husband took her to a medical specialist whose prognosis was anything but comforting. "Can't you do something to effect a cure?" asked the distracted couple. "It is pathologically impossible," said the great man. Pathologically impossible! The last word of science speaking in the language of medicine! But the records of any Salvation Army reveal the story of the pathologically impossible turned into the spiritually actual, men and women completely cleansed of poisonous passions and riotous appetites—new creations! It is the Magdalenes, Pauls, Augustines, Francises, who reveal the power of Christianity to re-create out of damaged material. Ah, but it is not true that we are emanations of the dust; trailing

clouds of glory do we come from God who is our Home! It is Jesus who has discovered the individual—that is, created him! Jesus did not create goodness, but he consummated it, perfected it. He created a new type of character by setting before it a new ideal. "If any man be *in Christ* . . ." let us stop there.

III

I imagine somebody saying, Mr. Preacher, you start out with a philosophical flourish to flounder at last in a quagmire of mysticism; "In Christ," O do be practical, give us solid ground to stand on, something substantial to lean up against! Well, my practical friends, I admit that we touch the depths of the mystical here, but may I remind you of two things: First, one of our greatest Biblical scholars, Bishop Lightfoot, has told us that if all his labors had ended with only the translation of those two words (*En Christo*) he would have been well repaid. And secondly, may I prove to you that for a thing to be mystical is not to say it is unpractical? All our knowledge shades off into the height where every point of light is tipped with darkness, but we use the knowledge we have. So it is here. The most mystical things are oftentimes the most practical. After all there may be nothing so incomprehensible in the thought of Christ being in a man, and the man being in Christ. The colored preacher explained it very satisfactorily, so it seems to me, when he said to an inquisitive parishioner, "Don't you see, if you put a poker in the fire, the fire is soon in the poker, but the poker is still in the fire." There is a real glimpse into the obvious! Take another: I am on board ship and toss a bottle into the sea; well, the sea is soon in the bottle, but the bottle is likewise in the sea! Again, take Love, it is a most mystical thing, so mystical, indeed, you fall into it! nobody can argue you out of it; nor can you reason it out with your own mental instrument; you waken up some morning to find that all the mysterious loveliness that sleeps in nature and dwells in art has gathered in a certain face. Her garments have become a thrilling mystery, you can no more argue yourself out of it than before you could have argued yourself into it. It is your most mystical moment. I challenge you to analyze it and set it out in understandable elements. But how very practical it is! It will carry two umbrellas when there is no need for one! It will bulge the pockets with gloves and candy, and wait in the rain till the moon moans for the daylight in the depths of the night! It will set the jeweller's heart aglow, and put a smile upon the face of the parson, to say nothing of keeping the school teachers at their work. It is Love, and falling in Love that keeps the world going!

Mystical? It is so! But see that woman who knows that one whom she loves must die at curfew. Off she races to the bell tower expostulating passionately, "Curfew shall not ring tonight!" See, she leaps, and as the bell moves, catches its tongue, clings, and is swung into space, but clinging . . . clinging . . . crying! "Curfew shall not ring tonight!" Curfew did not ring! The practice of Love saved the situation—and a Lover!

What is Christianity? It is just that practice of Love. It is falling in Love with Christ and Loving him to adventurous and riotous excess. There are no little bits in Love. But no danger here of going too far; everything to the limit—and beyond. Divine intoxication, divine exaggeration!

A friend of mine is a photographer. One day he took me into his "dark room." I saw him pour some liquid into a shallow vessel with the aid of the dimmest light. I asked what it was. He pointed to something solid and said, "That is a negative; watch." I did; and saw coming out of the unseen two eyes, two hands, the outline and detail of a person, perfect in likeness. When it was all over and the light was switched on, I enquired what the liquid was. "O that," said he, "is my developer." Lo, here stands the Christ, my Developer, your Developer, every man's Developer! He takes our negatives and makes them positives; he takes the latent and makes it patent. He does not white-wash us, he puts a white bird in our breast; he does not re-gild us, he re-creates us. And mark you, I have sometimes thought that God takes us into his dark room that we may meet Christ!

When the Last Rites are Said

Some Suggestions in Connection with the Conduct of Funerals

REV. RICHARD BRAUNSTEIN, Sharon, Conn.

(It is in response to many requests we give the following article on the conduct of funerals. The writer, an experienced pastor, says, "Remembering my early struggles in the matter of preparation, I would have welcomed such an article as this. We know that the quality of the funeral sermon is not what it should be, and that reform is needed along this line." There is help in this article, especially for the younger men in the ministry. —Ed.)

There are no easy places in the ministry of today, but it has always seemed to the writer that the most difficult situation in which the minister finds himself, is when he is called to officiate at a funeral. It is there that professionalism must be laid aside and a spirit of genuine sympathy manifested. It is an hour when tact and culture are in demand. The wrong words and unfortunate selection of readings may be used, not intentionally, but because the sense of the fitness of

things has not been studied and cultivated. There are many ways of how not to do it that are unconsciously indulged in by the younger brethren in the profession. We teach best by example and comparisons: One man whom we heard at a funeral (he was not a young man but old enough in years and the profession to know better) preached a sermon that consisted for the most part of mortuary statistics, ennumerating in a gruesome and melancholy voice the numbers who had died of a certain disease the previous twelve months. Statistics have their place and value, but there is a time and place for even the most valuable of things. Another man dwelt at length on the virtues of the deceased, while everybody who knew anything of the facts knew also some things quite opposite to those submitted by the clergyman. His over-emphasis recalled the defects to the minds of his hearers. We believe in saying good things and kind things, but however fine anything may be, it is in danger of being overdone. Audiences are critical. Communities are gifted with excellent memories. Another man (a young man this time), said that he always used the occasion of a funeral to preach an evangelistic sermon. Here youthful enthusiasm overbalanced mature discretion. Just what is meant by an evangelistic sermon is not always clear. If we mean the turning of a house of mourning into a revivalistic tabernacle we are basing our interpretation on the wrong premise. Surely a few sound words of kindly sympathy and hopeful suggestiveness in life's most tragic hour are really evangelistic, an attempt to tell of God's love for the individual and his intention for the soul's higher reaches. When Jesus told his audiences that not a sparrow falls but the Heavenly Father takes note, he was evangelistic in the broadest meaning of that recently much abused word. When he said, "Let not your heart be troubled, ye believe in God, believe also in me," he gave an example of beautiful evangelism that shall never be surpassed. When Paul rang out, in clarion phrase and with rock-ribbed conviction, the pean of triumph, "Thanks be to God who hath given us the victory through our Lord and Saviour, Jesus Christ," he put himself on record as the world's greatest evangelist and it can be said with credit to the Christian ministry, that he has had many a notable follower. When we recall the pastorates of such men as Theodore Cuyler, Phillips Brooks, Maltie Babcock, Henry Drummond, and Frederick Robertson and a host of other saintly men and princely personages in the Heavenly Kingdom, we cannot be cheap or sensational, but rather, inspired by their lives and labors, we seek to be cultured and scholarly.

One more word: The manner of a speaker that is the most attractive is a naturalness of voice and gesture that is the transcript of the speaker's personality. He best succeeds who strives to be himself. Sepulchral tones, studied affectations, artificial postures and rhetorical circumlocution do make an impression. The impression they create, however, is not complimentary. Rather they are the ruination of a man's usefulness and influence in the hour when he is most needed and wanted.

Happily there is a growing umpopularity of the funeral sermon. Those of us who have listened to them are glad. The long homily no longer serves, if it ever did. Possibly a public listened respectfully and those bereaved apathetically, accepting it as one of the items to be gone through with in the service and all were relieved when it was over. There are occasions when a few words are in keeping. These words offered are either by request or prompted by the good judgment of the officiating minister. The man who takes the time and trouble to acquaint himself with the best utterances in the realm of classic prose and poetry need never be at a loss or feel embarrassed when asked to take charge at the solemn and responsible occasion.

The following selections are offered by way of guidance to those who care to avail themselves of their help. The writer regards them as more suggestive than exhaustive.

Scripture sentences: John 11:24-26. 1 Tim. 6:7. Rev. 14:13.

Scripture readings: John 14:1-21. 1 Cor. 15: 41-58. Psalm 23. Isa. 40:1-10. Psalm 91:1-16. Psalm 61:1-8.

The prayers in the Protestant Episcopal Prayer Book and in the Methodist Episcopal Discipline are excellent examples of dignified English and cultured phraseology.

Quotable poetry: Alfred Tennyson's "In Memoriam," and "Crossing the Bar." James Whitcomb Riley's "Away." William Wordsworth's "Intimations on Immortality." Last eleven lines of William Cullen Bryant's "Thanatopsis." Mrs. A. L. Barbauld's "Life," found on page 265 of Heart Throbs.

Books to read: "Pilgrims of the Infinite," by William Valentine Kelley. "The Unseen World," by John Fiske. "Easter Reflections," by Claudius B. Spencer. "Religion and the Future Life," by various authors. Published by Revell. The latest and one of the best books on the theme.

Enlarging the Map of Life

We are thinking of the dream inherent in every human breast. As the instinct of the bird sends it winging toward the southland, so the intuition of man makes him seek his soul's summer land. One of the strongest arguments for immortality is the fact that man seeks immortality. This universal longing is not Christian in its origin. The savage who never heard of Jesus Christ, like our American Indian, dreams of his happy hunting ground. Our Anglo-Saxon ancestors looked for their Valhalla. The lowest dweller of Tasmania has a crude idea of life after death. These guesses are confirmed by the Christian faith. Uncertainty is changed to conviction by the Christian teaching. The hope, however, is planted in every human breast. The Creator keeps his word. What we have seen teaches us to believe and trust God for what we have not seen. The planting of that desire indicates that the gratification of that desire is in the constitution of the creature that feels it. Love does not cease at death. Love is

eternal. The object of that love must live too, or that love is disappointed.

The immortal dream enlarges the map of life. It pushes back the horizon. Therefore, life is worth living, enduring, improving, saving and dignifying. It is worth saving and cultivating for noble ends. Death is but an incident along the road. It is but a happening on the Pilgrim Path. To be sure it is a mystery. But it is no more a mystery than life. Life is one mystery after another. Death is just one more mystery as a part of a mysterious life. Now we see through a glass, darkly. Knowledge is progressive. Revelations are new every morning. The time is coming when we shall change dim sight for full sight. Some day the gospel of the now shall be authenticated by the gospel of the then. The faith of the here shall be confirmed by the faith of the there. The intimations of this side of the grave shall be the convictions of the other side of the grave. We are so near to the realm of eternity, and eternity is so near to this our earthly realm, that it is difficult to ascertain where the one begins and the other leaves off. We do not believe in the vaporings of a commercialized spiritualism nor in the mystic seances of the fakirs, nevertheless because there is such a thin veil between the living and the dead, which some day science may penetrate, we are constantly on hallowed ground and continually breathing a sacred atmosphere. Of this we are sure: Following in the footsteps of a Risen Lord, we are walking in the way that leads to greater heights and sublimer worlds.

As Charles Frohman stood on the deck of the sinking Lusitania he said: "Death is the greatest adventure of all." Professor Hugh Black believes that death is "The Last Open Door." A noted traveler, after recounting his wonderful experiences and describing the marvelous things he had seen, said that all would fade into insignificance "in the first five minutes after death." We can hold with Emily Dickenson that death is the porter of our Father's lodge, opening the gates, so that the tired sheep may enter, their wanderings done and find rest and shelter within the fold. "It doth not yet appear what we shall be," but we have all the promises that we shall be satisfied, after the stakes have been pulled and the tent folded, and we enter into the city that hath foundations, not made with hands, eternal in the heavens.

The Land of Beginning Again

Easter comes in the course of calendared events, once a year. The "Blessed Eastertide" is always in the heart. It has all the suggestiveness and freshness of the breath of spring. There is the caress of the warm sun. We feel the south wind wooing. We realize the sense of renewal. Robins carol and crocuses bloom. Everywhere there is resurrection. The resurrection and immortality were once a guess. They are now the correct answer. The stone rolled away and the empty tomb spell the difference between theory and fact. The gospel of the Risen Christ has transformed opinions into convictions. The glimmer of the savage's ghost world has brightened into the gleam of the Christian's heaven.

Says Professor Fiske: "While the savage made misstatements of the unseen world, his attitude toward death was wholly different from all other animals and therefore distinctly human." The idea of immortality is not new. Cicero thought that a future life existed and that the idea of future existence took deepest root and was most discoverable in the greatest and most exalted souls. The Egyptians placed seed in their coffins for the spirit to feed upon. Immortality is what our rational, reasoning power means in the last analysis, It is what our moral intuitions and our moral freedom mean. It is what every power of life means—mind, heart and will. All the powers of life are meaningless and irrational if there is no immortality. It is the deep place that immortality has in our present life which proves it a fact for the future. Indestructible thought, indestructible emotion, and indestructible moral quality are a trinity of proofs and a triune revelation of immortality. Mind is immortal. Emotion is immortal. Man is immortal. "I have a body, but I am a soul." As Robert Browning sings:

"O never star
Was lost; here
We all aspire to heaven and there is heaven
Above us.
If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor soon or late
Will pierce the gloom. I shall emerge some day."

The author must write his great book. The artist must paint his great picture. The poet must write his great song. The preacher must put his ideals in the finest thought-forms. Life is too short when we limit it to this world. Time is too fleet when we do not include eternity. The mother has not poured out all her love. The father has not lavished all his devotion. The martyr must see the fruit of his sacrifice. The reformer must see the blessing of his crusade. We have not yet caught our stride. We have not fully tested the cutting edge of our ability. We are always beginning, but we are never caught up. The seed must sprout. The desire must germinate. The bud must blossom. The fruit must ripen. High hopes, worthy dreams, splendid aims, noble ambitions, lofty aspirations, are but the magnificent sowing of pregnant seeds and the harvests are not always for today nor yet tomorrow, but tomorrow's tomorrow. Shall ancient prophecy be fulfilled? Shall hopeful promises be vindicated? Shall purple dreams be authenticated? We begin and lo! we are called away ere the task is scarcely begun. Our plans are hardly drawn before the sun is high and it is already noon-day. Evening comes with lengthening shadows and only a few lines of the epic are written. Genius has hardly emerged from the shell. Many great things are yet unborn. The moth of some contemplated task is just creeping from the chrysalis and lo! the blighting frost. Charles Dickens must reveal "The Mystery of Edwin Drood" in some

other world where interruptions are not known, because death snatched the pen out of his hand in this land of the incomplete. Robert Louis Stevenson must complete the journey of "The Great North Road" because disease halted him on the path and took him along another road to a place where sickness and pain are not known. The father of Jane Austen must see the belated honors cast at the feet of his gifted daughter. Bishop Lewis must see the winning of China for his Lord—China that weighed him down with her millions a burden on his heart and that crushed him in the midst of his labors.

Thus a great host whom no man can number must see posterity blessed by their lives of consecrated ministry and unselfish devotion and these must express themselves fully and completely. Even the Christ of God awaits the consummation of the Father's business and with all the reinforcements of his risen strength and power gives his angels charge over the work of redemption. Death is a pause not a paralysis. New worlds beckon. New tasks challenge. Horizons recede. Boundaries of service widen. Unknown lands are revealed. The far possibilities of the human soul are revealed and indicated by the pioneer footprints of the Resurrected Christ, who has gained victory in the world, over the world and beyond the world. Because he lives—we too shall live. Believing in him we shall never die. The Church of the Living God becomes the Living Church of God. It knows no death. Life, the life abundant, is its great message.

"O ye hopes that stir within me!
Health comes with you from above.
God is with me! God is in me!
I cannot die! for life is love!"

Our life is not logical or rational without this hope of immortality. The logic of the immortal makes life worth while. If not this immortal hope, life is a syllogism without a major premise; a text without a context; a pedestal without a base; a river without an ocean; a problem without an answer; an eye without light; an ear without music; an earth without a sun; a sky without a star.

"The good, the true, the pure, the just—
Take the charm of forever from them and they crumble into dust."

Preaching to a Woodpile! What's the Use?

The Problem of the Unattended Church

REV. ARTHUR JEFFRIES, Athol, Mass.

If the average attendance at seven churches in a given town is two hundred and eighty, or forty to each church, what ought to be done about it?

We have recently been made aware of just such a condition. The pastors were continually changing. No man would stay long to minister to wooden benches and a handful of regular attendants. The Congregational pastor resigns, saying that in his opinion there are too many Protestant churches for the size of the congregations. The pastor of the Baptist Church also resigns his charge. The difficulty of maintaining so many small churches is real and great, and from the minister's viewpoint, a man can scarcely be blamed for being unwilling to spend his time, talent, and strength in such a place, under such conditions.

The solution of the problem in this particular case has been suggested, namely, Federation. Make one big congregation out of seven small ones. Well, two hundred and eighty people in one congregation would certainly look better than the same number split up into seven small groups, and five or six ministers could be released for other service.

The proposed solution to the very real problem meets with some approval locally, but is not by any means unanimously endorsed.

In some places and under certain conditions, the Federated Church works successfully, and the very best thing to do is to get together, but where the population is large enough to support seven churches, and to fill them, it seems wrong to close the doors and admit defeat. The question as to whether the local church has any responsibility outside its own congregation or not, arises here.

There is a certain village in New England where there are three churches to a population of fifteen hundred. Two of these churches were making little headway, in fact they were struggling to keep going, the other one was holding its own and a little more. The church with the largest membership and most wealth was hard pressed financially and in other ways. Under these conditions someone proposed Federation, and meetings were held to consider the matter. Representatives from each church met upon several occasions with those who were experts on Federation and also secretaries or representatives of the several denominations. Eventually the matter was brought before the churches as individual bodies for their action. The result was that two were in favor and one against. The largest and the smallest were ready to get together according to plan, but the one of medium size, the one which had held its own, decided against Federation at that time.

One of the requirements was that the two smaller churches should close their buildings and that all should worship in the larger church. This was one difficulty and there were others, but the chief reason for the decision against federation, was the conviction that this church could continue to accomplish a useful and distinctive work in the community.

The matter of federation was dropped for the time, and the medium church has prospered greatly since that time. In fact it took on a new

lease of life. The members rallied to its support with renewed zeal and interest, undertaking new work. Extensive renovations have been made and considerable money raised which was spent on the building. Those of its members who said the church could not live and that the only hope was in federation, have been forced to confess their error, and to their credit be it said, have contributed much to the success achieved.

Perhaps one of the chief reasons against the success of Union churches is, as a certain divine said of Assistant Pastorates, human nature! When you merge several congregations into one, you remove the great incentive to effort and attendance, it becomes easy to avoid and shirk responsibility. Moreover, an outward union is useless apart from the unity of the spirit.

This is not an argument against the federation of churches, we believe in it under certain conditions, but at this writing we have another purpose.

Should we admit defeat and close the doors of the church because conditions are not ideal, or desired success has not been achieved? Has the church lost its power? Has it no message? Has it any right to give up all effort to reach and save the people? Of course if the life has entirely departed, the corpse might as well be buried, unless indeed there be some person who has faith that the bones can live and is willing to unite works with faith to bring it to pass.

Is it correct to say that there are too many Protestant churches in any given area if the population is large enough to afford abundant material to work upon? Granted, the people do not attend as may be desired or expected. Many reasons may be given for this condition, but the fact remains. It is quite possible that someone is at fault. There may be inconsistency or lethargy on the part of the members, or even the ministry may be blamed. Perhaps the public has lost confidence in the church. But at the heart of the trouble lies the fact that there is a growing indifference towards religion and the church. This is generally recognized. But instead of causing us to give up, or retrench, it should provoke us to increased zeal, renewed vigor and more earnest prayer.

The problem of the unattended church is a grave one and not to be solved off hand, but one thing is evident, if we believe in the mission of the Church, a community ought not to be left without adequate church opportunity, even though the people have not in the past appreciated it.

A few practical suggestions may not be out of place.

If the people will not come to the place appointed for the preaching of the gospel, let us take the gospel to the people where they are. This is in accordance with the spirit and teaching of the Master. This can be done by personal work, calling at the homes and places of business, by open-air meetings, by the humble tract (which has not by any means had its day), by shop-meetings, through the mail, and in various other ways.

To interest and win the common people, the church must be not only evangelical but evangelistic, not only orthodox but aggressive. Once the people are convinced that the church is interested in them, to do them good and not merely to get their support, they will become interested in the church.

That is indeed a narrow view which considers that we have no responsibility outside our own congregation. Did not Christ say: "Go ye into all the world and preach the gospel to every creature?"

Then as to the message, whatever else it may be, it must be virile and full of human interest. The man in the pulpit must be alive, while not necessarily young in years, he must have a youthful spirit and a message that grips the heart. Dr. Robert Stuart McArthur has passed the seventy mark, but no man is more full of life than he, and though all may not have his learning and ability, surely every one may have abounding vitality, and the thing to do is to 'let it out' in the pulpit, and not to repress it because of some false notion of dignity or reverence.

People who have the allurements and the appeal of modern life around them, cannot be expected to attend church to listen to a slow, droning, monotonous and ancient sermon. Brethren, let us make our message a living challenge to men and women of today; let us get our inspiration both from the Throne of Grace and from contact with the world of need. Whether the sermon is scientific and philosophic, modern and literary or not, let it be hot with enthusiasm, tender with sympathy and vibrant with life. Let it present Christ as the Redeemer and Saviour, Friend and Comforter whom every person needs. There is a universal heart-hunger in the human breast, men want God, but they do not interpret their longings correctly. Let us as ministers study the psychology of the soul and learn how to make the appeal and deliver the message which alone can satisfy.

If we really have "Good News," why not publish the fact abroad, advertise the church and the message, and cause the people to realize that there is something in it for them? Perhaps we need a renewal of confidence in God, in our message, and in ourselves as his messengers.

Let us go to God for the people, this is prayer, intercession; and to the people for God, this is service; and with the heartfires burning and intelligent methods, Success must come.

San Francisco, Cal., Oct. 3, 1922

* * * Enclosing check for year's subscription to *The Expositor*. I have received the October number. Hope it may be arranged so I shall not miss any, as I wish to have all copies for my files.

I cannot get along without *The Expositor*. Find more help from it than from any other publication coming to my desk. Find the magazine improving right along. You have my prayers for your continued success.

Sincerely yours,

Albert E. Kelly.

A Dramatization of the Easter Message

Plan Now for Easter Sunday Evening

REV. M. K. W. HEICHER, Ph. D., Cedar Falls, Iowa

The church that is praying and working for a large in-gathering into its membership on Easter Sunday morning should plan a great service for Easter Sunday evening. The morning service in many churches will be the climax of a year's evangelistic activity, the evening service should be a climax of worship and praise. If the latter service reaches such a high plane it must be planned for most carefully and long in advance. The purpose of this article is to suggest to *Expositor* readers some methods which have been used in preparing for a great service on Easter Sunday evening.

Pageantry and religious dramatization are being used more and more in such services. They have much value because of their appeal to the eye as well as to the ear, because they enable so many persons to participate in a very active way in the service, and because they can be so used that the whole congregation becomes aware of its own relation to the service.

The easy way is to secure one of the services already published, but this is not the method which brings the greatest results. The service which is prepared by members of the local congregation excites greater interest and is more truly an expression of their praise. But how begin? How better begin than with the Resurrection story as told in the Gospels? Decide that the greatest praise that can be rendered unto Christ on that evening would be to proclaim the Resurrection story so that the service would make an impression that could never be erased from the minds of those who took part in it, and of course the whole congregation must have a part.

What next? Look over the congregation for persons with literary, musical and dramatic ability. Add to the list of these, the names of those who can do costuming, others who have ability along mechanical and electrical lines, also a few who are so-called handy men and women. Choose from these a group of about twenty persons including some of each of the above abilities. Choose someone who has tact and taste and executive ability to lead this group. Gather them into a round-table conference and there tell them to prepare a service worthy of the occasion. The group may at first be staggered by the proposition, but if it is carefully chosen it will finally grasp at the opportunity to do something really worth while. In choosing this group it is well to keep in mind that this is not necessarily the group that takes the chief parts in the service, though they should not be excluded from taking such parts. This is, however, the group whose function it is to prepare the service, then to enlist those who are to take the special parts, and later to carry out the plans.

When the pastor proposes the plan to prepare a service of music, of readings, pageantry or drama, which shall be a climax of worship and of praise for Easter Sunday evening, as was stated above the group may be staggered by the proposition. How shall they begin? The writer met this situation by reading to his group two selections from Mary M. Russell's "Dramatized Bible Stories for Young People" entitled "Easter Morn" and "Easter Morning." He read also "Thy Kingdom Come, an Easter Miracle," by Florence Converse, a very striking piece of dramatic writing published in the March, 1921, number of the Atlantic Monthly. After these readings suggestions came thick and fast with the result that the general outline of a service was made at once and committees were appointed on music, dramatization, costumes, lighting and properties. Other meetings of the group followed resulting in a wonderful service on Easter evening consisting of fourteen musical selections and seven dramatic episodes.

It is evident that a service of this nature requires a great deal of time for preparation. Two months is none too long. Other suggestions which come out of experience along these lines follow. It is well not to attempt to impersonate Jesus, nor to represent him by voice or light. Where it seems necessary to use the character of Jesus the action can be suggested by music or the appropriate portion of Scripture can be read. Dramatic episodes which do not follow the Scripture should be so designated on the programs which are placed in the hands of the people.

It is the desire of the writer to encourage original work on the part of pastors and congregations, but some prefer to use a service already prepared and published. There are many fine Christmas services, but good Easter services are difficult to find. "The Pilgrim and the Book," by Percy MacKaye was prepared for the recent Pilgrim Tercentenary, but it is not inappropriate for use on Easter. It does not deal with the Easter story, but its theme is the power of truth, as revealed in the Bible, to set free the human soul from the shackles of persecution and the fear of death. It has eleven speaking parts and uses six singing groups and can be used in any church. The whole congregation becomes aware of its part in this service. If care is used in preparing it, it is most impressive. Copies can be secured from the American Bible Society, Bible House, New York City. The price is 25c per copy.

"The Resurrection," by Rosamond Kimball, uses fourteen characters in four scenes. It is the story of the Resurrection told through words from the Bible and illustrated in pantomime and tableaux, accompanied by organ and concealed choir. It is simple to produce. This service can be secured from Samuel French, 28 W. 38th Street, N. Y. City. The price is 35c per copy.

"The Rock," by Mary P. Hamlin, requires seven men and four women to produce; time, about 2½ hours. It is a beautiful and unusually strong dramatization of the character develop-

ment of Simon Peter, including the Resurrection story and its effect on him. Both the scenery and the costumes needed can be made without difficulty. Copies of the text can be procured from the editor of "Church School," 150 Fifth Avenue, New York City; also permission to produce the pageant. The price is 35c.

"Dramatized Bible Stories for Young People," by Mary M. Russell, is a book which is valuable for suggestions. The stories dramatized are too short for practical use in a regular church service, but the book is valuable to those who are interested in religious dramatization. It is published by Geo. H. Doran Co., of New York City. The price is $1.00.

During the preparation of a dramatic service it is well to keep the minds of those engaged in it upon the end in view. All rehearsals should be conducted in a spirit of worship and devotion. All dramatic action should be upon high enough plane to make this possible. On the evening of the service those who are participating upon the platform or stage should be gathered together for prayer before they appear in the service. Then the pastor can go before the congregation, state that such a prayer service was held behind the curtain, and ask the congregation to join with him in prayer. Then the dramatic service can begin.

Putting the "Angel" Into Evangelism

REV. HENRY H. BARSTOW, D.D., Auburn, N. Y.

Every New Testament Greek scholar knows that the word "angel" means primarily a messenger, a herald, one who makes an announcement. The syllable "ev" in "evangelism" means well or good. Hence an evangelist is one who proclaims good tidings—the gospel. There can therefore be no true evangelism without an "angel"—a messenger between God and man. Our purpose in this article is to put the angel into evangelism.

This is a real problem to pastors who at this time of the year are planning their evangelistic work for the winter and spring. What kind of leadership is best for such work? Not many pastors feel qualified to do the special thing implied by the word "evangelist" as it is used today. Church traditions have invested the task with a certain atmosphere of emotional strenuosity and clamorous appeal to which few ministers feel themselves adapted. Hence the "professional evangelist" with his peculiar methods seems to be a sort of unpalatable necessity. It may not be amiss to look first at the real scope of the word evangelism before we attempt to answer the question suggested. What is the evangelism into which the angel must be injected?

The answer is well expressed in Matthew 9:35-10:8. In this passage we note Christ first trying to do the work himself. Then realizing its immensity and his own physical limitations he compassionately pictures the leaderless crowds as like a flock of sheep without a shepherd. He then emphasizes prayer for workers as the first essential. In Luke's account we are told that he spent the whole night in prayer, and the next morning chose his twelve apostles. He then sends them out to supplement his own work. It is the beginning of the church and states clearly the world's desperate need for shepherding. It also emphasizes the fundamental place of prayer in the program. The outstanding point, however, is the fact that the first task of this First Church of Galilee was to reach those nearest and easiest, "the lost sheep of the house of Israel"—no one else at that time. Later he sends out the seventy without limitation. Possibly some of them were of the lost sheep rescued in the former campaign.

According to this reasoning, the first work of the church is to mobilize its own scattered forces for the larger task. Therefore the need for intensive evangelism as a preliminary. Our sin is that we stop with the first step, and seldom do that adequately. The question is a fair one to ask if our so-called "intensive evangelism" has succeeded. We have not apparently been able to reach our own "lost sheep of the house of Israel," who in thousands populate today the suburban sections of our cities and the remote parts of the country, and who are little better than pagans. Most of these people are the favored heirs of a church training. But to quote them in hundreds, they have "gotten out of the habit." For the most part the so-called converts resulting from our inside-the-church evangelistic campaigns are children and young people who should be secured in the regular work, or odds and ends of families most of whose members are in the church already. Seldom are the confirmed non-churchgoers widely affected.

These acquisitions are not to be despised of course, but they represent too much an ingrowing, inbreeding tendency in the church. Christ's most terrific attacks were leveled at the religious leaders of his day who cultivated their own pet institutions and traditions and class, while the common people were passed by on the other side by those same leaders, and left for some chance Samaritan to rescue. The highest tribute he ever paid to any of his contemporaries was to John the Baptist when he assumed that John would be convinced of the Lord's divine mission by the fact that the poor had the gospel preached to them. The church today does manage to save its face by approving graciously of the Salvation Army and now and then assisting at the Rescue Mission—if there be one. As the church is now organized and conducted its spiritual power and appeal is seldom felt by the toiling and unprivileged classes. There are too many social and industrial non-conductors in the present system for direct and effective contacts. A Billy Sunday tabernacle campaign is a sort of short circuit, involving the customary chances of ultimately

burning out what connections there may be already established.

The tabernacle campaigns, however, have done a worth-while work and have put a certain roughneck type of angel into evangelism. Its tremendous appeal to the common people, its phenomenal reach, its headstrong enthusiasms, its scant courtesy to traditions, and the almost passionate welcome accorded it by many heavy-hearted but earnest church leaders are abundant testimony to the people's readiness for something of the sort. Its roughshod realism, coupled with a genuine emphasis on sin, righteousness, and judgment; its use of Bible study, prayer, personal work for sinners of all grades; its publicity and absorbing interest together with its informal and spontaneous joyfulness catches the crowd and puts up to the average church a problem that is at once humbling and stimulating.

That the tabernacle campaigns have stimulated the church to seek for a less perilously cyclonic type of evangelism, but one that emphasizes the same essential elements, is a matter of simple fact. The trouble with us now is that in the regular program of the average church those "essential elements" have become largely window dressing. Of course the ministers preach sin, righteousness, and judgment; they stress Bible study and prayer; they appeal for personal work for sinners of all classes; they cultivate a genteel sort of publicity and endeavor to galvanize our dry-cell spiritual batteries into something like sparkle and joyousness. The cold fact, however, is that the church people as a class are afraid of these topics. They are tongue-tied at that point. Our most loyal members, some of them will do anything under heaven but read the Bible privately, pray publicly or privately, or talk straight to anyone about Jesus Christ. It is exactly at this point that the church somehow must put the angel into evangelism. Otherwise there is no evangelism. With the angel omitted from evangelism there is left only *ev-ism*—if I may coin a word. A Greek student will recognize that this means the "ism" of the good or healthy; a gospel of ethics and aesthetics; a message of "be good and you will be happy," in which God is a cosmic convenience, Christ a detached and impersonal character-ideal, and the Christian a spiritual work of art. Like the half-baked saints Paul found at Ephesus such people do not even know if there be such a thing as the Holy Spirit, Acts 19:21. Many, altogether too many, of our high class churches are indulging in that sort of emasculated gospel. It has no appeal for the socially hopeless, the morally untrained, and the spiritually blinded multitude. It cannot save, it never did save, and it never will save any man from his sins, not even the highly refined sort of folk who drink it in, because its inevitable fruit in the soul is intellectual and spiritual pride, the most accursed and hopeless sin in the calendar. It was the favorite target of Christ's bitterest assaults.

No! a thousand times, no! There can be no evangelism without the angel—the messenger from God to man. That angel is first Christ himself. Then it is the preacher who knows and experiences Christ as the redemptive personal force in his own life. Then it is the men and women who make up the real church, who know God and Christ through the Holy Spirit, and who, armed with the truth of the Word, empowered with the spirit of love by prayer, are equipped and willing to go and speak to sinners. Yes, *sinners*—and no apologies for using the unpleasant and shop worn word. It is not a matter of talking to them about "joining the church." God forgive us for that detestable alibi. Our churches are waterlogged with sinners opiated by their church-membership. We can do nothing with them. They clog our reserved rolls. They block our spiritual efforts. They blandly freeze us on our church boards. They are the modern duplicates of those whom Jude describes as "shepherds that without fear feed themselves; clouds without water, carried along by the winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever. These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage."

Jude's earnest word of counsel is indispensable for us at this point: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some (here is the real evangelism) have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh."

It would be quite simple for me to work out a "program" of pastoral evangelism, culminating as usual at Easter, that would be pretty certain to add large numbers to many churches and swell our reports to our higher judicatories. Most ministers are quite familiar with such programs, and they have undoubted value as ways of working. All of them reduced to their simple elements mean beside preaching, enlistment of the real Christian nucleus of the church in prayer and personal work for carefully selected lists of "prospects." In the Sunday School this means particularly the awakening of the teachers to the opportunities in their classes of bringing out into open confession of Christ members of church families that only need that added step to commit them to his service. Such a program usually means a canvass or survey of the neighborhood for which the church is responsible to find people not otherwise related to a church. The Presbyterial Campaigns conducted by the General Assembly's Committee on Evangelism in the Presbyterian Churches have been notable as embodying all these familiar methods with marked results, as results are usually estimated. The writer has been through two such efforts in different churches and believes thoroughly in them as far as they go. They do not seem, however, to go far enough to

make a community appeal. They are denominational and cannot escape the limitations of denominational prejudice in the community. Nothing short of a community-wide, simultaneous, interdenominational work can stir the whole people.

Furthermore they seem to retain in too large a degree the individualistic emphasis that has characterized special evangelistic or "revival" meetings from of old. That emphasis should not be abandoned or belittled. It is central. It is ultimate. It is sufficient, provided it be complete. It is not complete if it aim merely at a self-centered, safety-first salvation that forgets service. In China missionary churches do not admit to membership candidates untrained or unwilling to do personal work for Christ. Our chief fault lies in the easy-going and over-eager way in which we take people into church membership. We should either abandon our present basis of church membership and put it on broad grounds of mere religious interest, or else tighten it up so it will hold water.

Children in the Primary and Junior Departments of the Sunday School (under twelve) should be trained *for* church membership thoroughly and in detail in those departments. Children at the beginning of the Intermediate Department should be ready to unite with the church, and should from then on be trained *in* church membership. If this plan were properly carried out we would lay a foundation for adult church membership that would mean a more spiritual church for the future. In the Intermediate and older departments there should also be introduced what might be called "Vocational Evangelism." We have vocational training galore in our public schools. Why not have something similar for definite lines of Christian service, in the Sunday School? It means simply making integral to all our so-called evangelism the primary claims of a life of service to Christ and the Kingdom. It would help fill the ministry and the mission leadership. No one should be told he is saved, or admitted to church membership until he accepts Christ not only as Saviour but as Master. Right there lies the central defect in our whole evangelistic aim and method as commonly conducted. We do not definitely aim at developing "angels" for our work. We have stressed a gospel that is not the whole gospel. It is unscriptural, unchristian, unchurchly, unpsychological and explains in no small degree the low grade type of Christianity that prevails in our churches.

Most churches have all the "programs" they need, provided by their denominational agencies. Most of them reach little beyond the church people in either appeal or gripping power. If the poor of today, both in spirit and in pocket, are to know Jesus Christ through the church, the church must enlarge its conception of evangelism even for its own constituency. The church itself must become the angel in evangelism by training its own membership to get Christ's thought of the multitude as "sheep without a shepherd;" get their own lost sheep in line; and at the same time find the way to the hearts of the shepherdless ones whose needs filled the mind of the Master. Nothing short of that is Christian or evangelistic. There is no better time to begin than the winter of the year of our Lord 1923; with every church in its own way co-operating for the whole community.

Dr. F. W. Luce, pastor First M. E. Church, Cambridge, O., sent out a "Referendum Questionaire" that is "different." Name could be signed to answers or not as preferred. But all were asked to give age and indicate whether male or female, "to determine the average judgment of men and women, younger and older people."

Sermon Subject Matter

Please mark at the left of the following items, figures indicating your preference. 1 being marked for your first choice. 2 for your second choice, etc. The order in which these items are herein arranged has no significance.

What line of sermon subject do you prefer and believe most helpful to our congregation in these times?

____**Fundamentals,** such as the Deity of Jesus. the existence and character of God. The inspiration of the Bible. The person and work of the Holy Spirit.

____**Practical Lessons from Bible Characters,** such as David, Moses, Elijah, Daniel, Paul, John the Baptist, Martha and Mary, Queen Esther.

____**Last things,** such as the general judgment. The resurrection body. The intermediate state of the dead. Final rewards and punishments. Immortality.

____**Social Application of the Gospel,** such as capital and labor. The rights of property. Religion and politics. Human brotherhood.

____**Religious Education,** such as the Christian College. The Public School. The Bible School The place of the Bible in the schools.

____**The Home,** such as the true home. The sacredness of marriage. The place of the father in the home. The place of the mother. The boy in the home. The girl in the home.

____**Evangelism,** such as, Sin, Conviction, Repentance, Conversion, Entire Consecration, Holiness.

____**Personal Duty,** such as Stewardship of money and life. Church attendance, Family Prayers, Duties to our neighbors.

____**Helps and encouragements of grace,** such as the rewards of faithfulness. The comforts of Religion. Assurance of Salvation. TheWitness of the Spirit.

____**Missions.** such as the need of Foreign Missions. The need of Home Missions. Effective methods of Missionary work.

Are you with the church or against it? Which way does your example vote?

The soul needs to be fed as well as the body. Go to church for soul food.

The Joy of the Ministry

The minister has his trials and gets small financial remuneration.. We hear a good deal about both these features of his life. But in spite of his trials, his poor pay, and other unfavorable facts, he has the supremest joys life can bring. Rev. Dr. W. W. White, speaking at a summer conference, said:

"There are several reasons why I believe in the joy of the ministry. First of all I believe in its joy because of the grandeur of its motive. It is an anchor to which you may hold fast at all times. And it is more possible to keep this motive dominant in the ministry than in any other profession or occupation.

"I find joy in the ministry because of the largeness of its scope and its intimate relation to life's activities. Every man in your church is under your spiritual care. This demands of you spiritual purity as well as moral and spiritual foundations. But your touch reaches out and the whole community may be influenced spiritually by you.

"I find joy in the ministry because of the delicacy of the task. You are dealing with two kinds of men, the man as you see him and the man as he might be. It lies with you to make a man what he ought to be, to develop the Christ spirit in him.

"Much joy in the ministry comes from the enrichment of companionships. You will find these among the men and women of your parish. You will live with them in books. You will get it most of all in the Bible and through the friendship of Jesus Christ.

"There is joy in the ministry because of the freedom from belittling dangers and allurements. There is not much temptation for you in money in the ministry, but it gives you comparative comfort in living. Do not get caught in deciding your life work by the allurement of riches.

"The joy of the ministry is found in the opportunity to use every power. It gives you the chance to study and develop intellectual power for service. All of your faculties are called into use through your visiting, your administrative work, your public speaking, through your life on the street. It is a challenge to your whole life.

"The ministry holds a joy because of its certain victory. This may be attained by joining your will to God's will."

William C. Burns was one of the most devoted of missionaries in China. When they opened the trunk containing the property left behind him, there were found "a few sheets of Chinese printed matter, a Chinese and an English Bible, an old writing case, one or two small books, a Chinese lantern, a single Chinese dress, and the blue flag of the gospel boat." "Surely," said one little child who stood by, "he must have been very poor." There was One Who for his sake and ours was poorer still.

The gladiator, wounded and bleeding, looked away from the dust and blood of the arena and from the crowds that cheered or jeered to the place where amid the purple curtains and the flashing axes of the lictors Caesar sat. Many a man has hazarded his life for the Victoria Cross or for the smile of a great commander. "The end of the day is the proof of the picture." Here is the climax; here the crowning reward—the Master's "Well done, good and faithful servant!"

Whatever the joys and glories of the Chief Shepherd, the faithful under shepherds will share therein. "The joy of the Lord is your strength."

Our Lutheran Friends

We are glad to note that a constantly increasing number of Lutheran ministers are becoming subscribers to *The Expositor*, as also contributors to our pages. It is our observation that Lutheran clergymen know a good thing when they see it—so we pat ourselves on the back when they come so rapidly into *The Expositor* family. The fact is that Lutheran ministers are coming into our subscription list more rapidly than those of any other denomination. They have not yet caught up to Baptists, Methodists and Presbyterians, but they are coming very rapidly.

We wonder if all our readers realize what a great denomination the Lutherans are. The United Lutheran Church during its recent convention in Buffalo gave out statistics with regard to Lutheran strength in America. They have 15,857 congregations, 10,162 ministers, 3,770,663 baptized members and 2,515,662 confirmed members. They are the third Protestant denomination in size, being exceeded only by Baptists and Methodists.

Luxuries, Education, Religion

Uncle Sam is authority for the statement that we spent in 1920 on luxuries $22,700,000,000. Of this $1,000,000,000 was spent on candy, $800,000,000 on cigarettes, $750,000,000 on perfumeries and

cosmetics, $50,000,000 on chewing gum and $3,000,000,000 on luxurious services. In the same year $963,678,123 was spent on all education. That is, we spend more than twenty times as much on luxuries as on education.

We might add that the churches raised $448,000,000 in 1921 for all purposes, which is less than one-fortieth the amount spent on luxuries in 1920. Which is, being interpreted, $2.50 for religion to $100 for luxuries. And some folks say the church is spending too much for religion!

Honesty

Revival of the Eighth Commandment is promised as the result of the campaign for emphasis upon the teaching of Honesty in our schools by the National Honesty Bureau of 115 Broadway, New York. The Bureau was originated and is sustained by the National Surety Company as its contribution to the public welfare, and Dr. William Byron Forbush, the well known specialist with boys, is the managing director. Dr. Forbush is not attempting to signalize his work by starting another special "Week," for preaching about Honesty, for which we should be thankful, but he makes the excellent suggestion that it would be not only appropriate but timely to utilize the birthdays of our two great "Honesty Presidents," Lincoln and Washington, and the week between, by calling attention, in the pulpit, the prayer meeting, and the Sunday School, to the fundamental virtue of Honesty Certainly that virtue needs new emphasis, and possibly new definition and explanation, in our own day.

Considerable illustrative material upon this theme will be found in the pages of this number of *The Expositor*.

Lunar Christianity

The British Weekly coins this phrase. There is a good deal of theological moonshine The substitution of the ethics of Christianity for Christianity itself is lunar Christianity. Moonlight is good and beautiful but there would be no moonlight without the sun. The moon is a great reflector, but a reflector gives no light unless there is light to be reflected. The ethics of Christianity is good, but without Christ and his Gospel there would be nothing to reflect.

It has been well said: "Morality is lunar Christianity, but it is not the whole of Christianity, and when urged as a substitute for Christianity civilization goes into eclipse. It is well to magnify the Sermon on the Mount, but one must not forget or deny the divine authority of the Son of God who preached the sermon.

"The Church has always stood and stands for education, but when men substitute education for faith they are on the down grade and on the back track to heathenism."

An Age Out of Breath

It is well for us ministers to recognize that this is an exceedingly busy age. People do not seem to have time for God. They do not seem as anxious to know God as men of the past were. We do not hear them calling out, "Oh! that I knew where I might find him!" or saying with the Psalmist, "My heart and my flesh crieth out for the living God." "This," as some one has said, "is an age out of breath." It is going down to the tomb of epochs broken-winded with the pace at which it lives its hard, useful, polemic, inquisitive, restless, mechanical life. An age out of breath is an age when there is but little faith, for "he that believeth shall not make haste." An age out of breath is an age which leaves God out of its life. An age out of breath is a materialistic age, and "ye cannot serve God and mammon." It is more emphatically true now than ever: "Surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches and knoweth not who shall gather them." The clerk says he must be at his work early and stay late. The business man says he must put all of himself into his business or he cannot hope to succeed, so hot is the pace of competition. So the rush and hurry are encouraged, and men push on in their breathless course. Yet people do have heart hunger. There are those who want to know God. But they fail because they are caught in the rapids of time and the torrents of trade are carrying them onward toward the fall. They fail because they fail to use the means to come into acquaintance with God.

One condition of knowing God is thought. It is a law of life that a man apprehends only that upon which he fixes attention. We have read that there is in the jail at Oswego, N. Y., a peculiar cell. It is made as a sort of cage and revolves all the while. In it is put any criminal who is suspected of intention at jail breaking. In this cell the man is kept revolving, does not stay in any one place long enough to dig out at the sides, even if he would. In this hurried age men are kept on the move. They do not give themselves time enough to dig out the thoughts that would enrich them with truth or free them from error. It is our duty to make plain to men that if they would "buy the truth" they must pay the price of attention, of thought. They would know God better if they thought more about him, if they "meditated on these things" and gave themselves "wholly to them." This means more Bible study. No book has the spiritual vitality of the Bible No book will so enable people of this restless age to find and know God.

Another means to the knowledge of God is prayer. To know about God and to know God are two very different things. One may read the life of Phillips Brooks or of William E. Gladstone and may come to know many facts about these great men, facts that were unknown even to members of their own families. It is good to know about such men, But what is knowing about them compared to the high privilege of those who knew

them, lived with them, associated with them in the closeness of the home life and daily contact? People may know a good deal of God; they may hear sermons and read books and know the literature of religion; but to know God is a very different thing from knowing about God. It is in prayer we come to know God. It is in the act of prayer we come into actual fellowship, association with him. In study we learn about God. In prayer we come to know him as friend knows friend. We need to place new emphasis here in our present, rushing age.

Still another means to the knowledge of God is action. Many people have no small degree of learning, of spiritual knowlege. And they have feeling too. They go to prayer-meeting and their hearts are moved. They hear a sermon and their emotions are stirred. They go home with good feelings and resolves. But soon these vanish into thin air. They do nothing. Next week they come back again to the church, service or the prayer-meeting. Again they go through the same process, but they do nothing. If people would really know God they must add to thought and learning and feeling actual doing.

A friend met a young man coming out of the church door. The hour seemed a little early for the service to be over. The friend said to him: "Is the sermon done?" "No," said the young man, "it is preached, but it all remains to be done." Too often what men hear and learn and resolve, remains to be done, and it must be done before they can really know God, before their knowledge becomes of real value. Urge this upon all your people:—"Make religion real to yourself by doing. Make God real by obeying what he says. To knowing and praying add doing. That is the way to come to know God. When you do his will you will know of the doctrine."

Mutual Church Insurance

In our January issue of *The Expositor* we returned again to the subject of church insurance. We take up this subject so often because we are convinced of its great importance and that our churches are guilty in not carrying adequate insurance and insurance of the right kind. We have repeatedly alluded to the changed conditions from the time years ago when the churches were dependent on old-line companies for protection, which protection could be had only on terms that were difficult or impossible for some of them to meet, to the present situation when insurance can be had from a strong mutual company, such as The National Mutual Church Insurance Company, Insurance Exchange Building, Chicago, organized by direction of the General Conference of the Methodist Episcopal Church in 1896, which writes insurance at cost for churches, parsonages, church schools and the household effects and libraries and the homes and personal effects of ministers of all denominations. This sort of insurance can be had on such easy terms that there is no longer any excuse for church boards to gamble with the uncertainties of the future.

First we would like to say a word about the mutual principle. Fundamentally civilization and progress depend upon the mutual principle. Mankind cannot be segregated by individual units. They may combine into tribes, unite with communities, join into states, and states assemble into nations; but even this does not suffice. Nations must take the final step and join into a World League. Why? For mutual helpfulness, mutual protection, general peace, fulfilling the Divine command, "Bear ye one another's burdens." From the family relation up to the largest co-operative units mutuality is the principle and reason for all co-ordinate action. Business relies upon it. Governments without it are tyrannies. Friendship cannot exist where it is absent. Society without it would be impossible.

The Mutual Church Insurance Company being actually mutual every policy holder shares in its benefits, and because that company specializes in church insurance the organization knows the hazards and handles the matter more wisely and better than is possible for any old-line company.

A questionaire is sent to each church seeking insurance. The answers give a line on building and contents as an insurance risk. After the policy has been executed the company sends a further questionaire and receiving answers on this are often able to point out to the church slight changes in heating arrangements, wiring, etc., that lessen the chances of fire. This is a real service and something no other company insuring churches does. All in all they have an unique follow-up system which is a great benefit to churches everywhere.

Recently the Presbyterian Board of Church Erection has, after thoroughly examining the National Mutual Church Insurance Company, taken large amounts of insurance in this company and the Mutual Insurance Corporation, which is under the same management. The Board of Church Erection's entire mortgage interests are now protected under special contract policies with these two companies, which give insurance to the Board and churches at a reduced rate. The plan of the Board, in conducting this work under an Insurance Committee to serve all Presbyterian Churches in the matter of securing insurance, was approved by the General Assembly in 1921, and the committee of the Board was instructed by the General Assembly to obtain from all churches so far as possible, particulars as to the insurable value of buildings, and the amounts of insurance carried thereon, in order that it may more intelligently co-operate in bringing the insurance up to the proper amounts, and thus relieve the Board from the expense of losses sustained on account of inadequate insurance. The work met with the approval of the General Assembly at the session of 1922.

The editors ran out of space this month before they ran out of copy. That's chronic—we get so many good things.

Methods of Church Work

E. A. King, Editor

February once more with its naturally-made celebration days! We recently prepared a schedule for the month and set down at once a Sunday morning Home Missionary topic for the 11th, and "My America" for the 25th. Then for the first evening we put down "Abraham Lincoln," and made the 25th a sacred concert by the choir giving ample scope for patriotism. Lincoln and Washington are never-ending and never-failing themes of interest and profit. Make much of them this year.

This month ought to be a working month in every department of the church. January is a "beginning" month and has many enterprises to get under way. Easter comes April 1st and that makes Lent begin February 14th. This month, then, will become a period of regular work. A time for preaching, for religious education, and for social service. The direction of every effort will gradually center upon the Easter ingathering. Perhaps this is the best time in the church year, from February to April. It can be made so by planning and properly applied effort. This year especially, as the beginning of Lent is in February, we have our program presented to us.

Not every church uses the Lenten period for the deepening of the religious life, but every church can do something in this direction. The minister at least can keep the "church year" in mind and make good use of the period.

We would like to call our readers' special attention to a remarkable book entitled "The Revolt Against Civilization," by Lathrop Stoddard. (Scribner's Sons, N. Y.) The book was sent to us by a friend as a gift and we have read it with an aroused interest. We commend the reading of it to every minister in the world. It deals with heredity and democracy. It makes a plea for eugenics and the breeding of superior stocks. Its description of Bolshevism with quotations from the literature of the social revolutionists is a most startling revelation. Read this book and see what civilization is "up against." This book will put reality into preaching!

"The Fortnightly Review" for September, 1922, carries an article on "Public Assistance and National Decay," by J. A. R. Marriott, M.P., in which "The Revolt of Civilization" is quoted extensively and referred to as an arresting volume. It brings one up abruptly against a fundamental question: "Are we painfully struggling upward, or are we on the slippery slope which leads easily, painlessly, but inevitably to Avernus?" "His method is in reality exact and his conclusions clear." These are sentences from Mr. Marriott's article. Read the book for yourself and then preach a series of sermons on some of the problems suggested.

An article in "The Baptist" adds its word of warning to *The Expositor's* advice that we need to be on our guard in the matter of buying real estate, bonds, oil stocks, mining stock, etc., and we may add even newspapers and magazines. There is one principle that ministers need to remind themselves of repeatedly. You cannot get something for nothing! Alluring propositions are tempting. "The Baptist" quotes a conversation between a promoter and a minister. The former said, "I know what a struggle you have, Reverend, and in a few months we can place you on Easy Street." According to recent expert advice in *The Expositor*, do not listen to these men who care only for your name and your influence to use with members of your congregation for the one purpose of getting your money and theirs! When you have any money to invest, consult your banker and avoid speculation and unreasonable chances to "get in on the ground floor." There are safe and attractive investments for ministers with small capital, but they should be made only with the advice of men who are absolutely reliable.

Just a word about this Department of Methods. It is the result of co-operation. Send us copies of your calendars, printed lists of sermons, invitations, your annual reports and accounts of "doings" in your parish. Tell us how you raise money for particular objects. Send us the names of moving picture films that you think are especially good. By doing these things you help the whole *Expositor* family. Put our name on your mailing list, please. Send everything to Elisha A. King, 1618 Drexel Avenue, Miami Beach, Florida.

THE LENTEN CALL

The Trinity Evangelical Lutheran Church of Somerset, Pa., Rev. I. Hess Wagner, D.D. pastor, always gets out an attractive Lenten folder. The program for 1922 contains several interesting features worth repeating.

"The Lenten Call" refers to the length of Dr. Wagner's pastorate of 13 years and shows how the interest in the Lenten observance has grown. He says that now the majority of the church members look forward to the Lenten season as a time of spiritual refreshment. Dr. Wagner continues:

"The first thing necessary is that you should attend the first special Lenten service on Ash Wednesday evening at 7:45 o'clock, if it is at all possible for you to arrange it.

"Following this you should attend, if possible, the special service each Wednesday evening and every evening of Holy Week. Some, whose hearts will most be with us, are so circumstanced in health or other conditions that they will be unable to do this. But let all of us do the very best we can in the matter of attending the special Lenten services.

"It is impossible to interest outsiders in services

in which the members themselves are not interested. You do more than something for yourself when you attend the services of God's house.

"It is no longer necessary for me to explain to this congregation the purpose and meaning of Lent. Suffice it to say that it is a period of forty days preceding Easter, exclusive of Sundays, celebrating the Passion of our Saviour and his eternal sacrifice upon the cross in our behalf. To us it is a season for increased meditation, prayer, study and preaching of the Word.

"The sacred associations of this season make it the most fitting and advantageous time for special church services aiming at the increase of the membership of the church. The Lenten services are to us what "Revival Services" are to other denominations. Our large ingatherings of members at the Easter season have been the fruit of these services."

He goes on to tell the members what they can do: "In large part, the success of these services will depend upon you as members. You expect your pastor to 'fill' the pulpit. He reasonably expects you to fill the pews.

"In addition to your own presence, you should not only invite, but try to bring to the services any who might be led to become members of our congregation.

"You should report at once to the pastor the names of any you know whom he should see in regard to becoming members of Trinity Church.

"Will you not also make a daily sacrifice of giving in the Lenten Box which will be sent you? No amount is too small, if according to the ability of the giver."

An appeal is made for a daily self-denial offering in a Lenten box. The call is stated thus:

"Permanently associated with the observance of Lent is the idea of sacrifice and self-denial. Lent is the celebration of the sacrifice and self-denial of the Son of God on our behalf. The Self-denial Offering is a symbolic appreciation of this fact. Our daily sacrifice of giving is a daily reminder to us of the Lenten season and its duties, and our gifts further the work of the Passion King."

SUNDAY MORNING SERMONS BEFORE EASTER

Rev. Francis C. Ellis, Green Street, Chicago

"The Light of the World."
"The Power of Conviction."
"The Fatal Rejection."
"The Way, the Truth, the Life."
"The Inevitable Christ."
"The Triumphant Christ."

A LENTEN PREPARATORY CLASS

It is not easy to find the manual you need for your Pastor's Class. We call attention to a two-page article bearing six outline lessons for pastors, parents and teachers to use with young people, in "The Church School" for February, 1920, 150 Fifth Avenue, New York City, N. Y.

A DIRECT INVITATION TO LENTEN SERVICES

If your church has never made special observance of Lent the following simple appeal may be used. It is issued in a little mimeograph folder by a church in Emerson, Neb.

In the great drama of Love which found its climax in the Resurrection, the events which lead up to this glorious Day of Hope are so filled with meaning that it is but natural for the Christian Church to review them, and, as it were, live them in her experience. Thus the Lenten Season is a season of meditation upon the life and sufferings of our Lord. It is not a season of law, but a season of love. By our attendance and interest in the services announced herein may the Lenten Season lead us into a closer communion with our Lord.

SUNDAY EVENING LENTEN LECTURE

Rev. Henry T. Sell, D.D., of Kenosha, Wis., gave a series of lectures last year as pre-Easter programs. One was on "Christ in Song." The announcement printed on the calendar said:

"Christ in Song. The chorus choir will sing the Cantata, 'Songs at the Birth of Christ,' 'Ave Maria,' Magnificat,' 'Benedictus,' 'Gloria in Excelsis,' 'Nunc Dimittis.' These are characteristic of Luke. The pastor will speak briefly on interesting stories of great hymns and oratorios, Christ seen through the poet's eyes."

This was followed by two stereopticon lectures announced as follows:

"Christ in Art. Stereopticon sermon, showing famous pictures of the Christ from the European galleries, as the pastor has seen them; also the celebrated Madonnas. Stories of how they came to be painted. Christ seen through the artist's eyes.

"Christ in Architecture. Stereopticon sermon showing pictures of great cathedrals. Personal visits with the pastor to St. Paul's in London, the cathedral of Milan, Cologne, St. Peter's in Rome and others. Also some of the famous churches of Moscow and Petrograd. Christ seen through the architect's eyes."

EXPRESSIONS OF LOYALTY

The following practical "expressions of loyalty" are taken from "Tidings" published by the Lakewood Methodist Church, Cleveland, Ohio.

The Lenten Period causes us to formulate schedules of Definite Service.

Read over these suggestions and check, for your own guidance, the expressions of loyalty that appeal to you.

Recognizing God's goodness to me and his rightful claim upon all that I am and have,

I consecrate,

I reconsecrate my life to him, and as a pledge of my sincerity and loyalty, I purpose and promise:

To seek first to know what God wishes me to be and do.

To make it a rule of my life to read the Bible and pray daily.

To attend regularly the Sunday services of my Church.

To teach in the Sunday School.

To attend and take some part in the work of the Young People's Society.

To attend regularly the mid-week Prayer Meeting.

To contribute regularly for the support of my Church and Missions.

To pray daily for my Church and Pastor and for the unsaved.

To invite someone each week to the services of my Church.

To cheerfully respond, so far as I am able, to each call to service.

To seek out the places where I can serve best and do my part.

To seek my Pastor's counsel as to where I may serve best.

To be watchful for each opportunity to do good and improve such opportunity as God's leading.

In my effort to do these things I will look to God for his guidance and help.

GOOD LENTEN ADVICE

Here is a timely two-fold suggestion from the calendar of the Evanston, Ill., Congregational Church: "This is Lent. *Things to Leave Off in Lent*: Whining, Hasty Judgments, That Tired Feeling, Reading Smooth Trash, Overeating, Worry. *Things to Take on in Lent*: Grace before Meals, Some New Church Friends, Reading of Fosdick's Book: 'The Meaning of Service,' The Wednesday Evening Meeting of the Church."

HOW EIGHTY NEW MEMBERS WERE WON DURING LENT

Here is a church in Middleboro, Mass., a small town of 9,000 inhabitants with 12 Protestant Churches, that received 80 new members last Easter! How were these people won?

Rev. J. P. Garfield, the pastor, preached appropriate sermons during the Lenten season, but the best thing he did was to call his people to a mid-week service and read to them a report of how another church in Connecticut had added a large number of new members.

He assured them that there were doubtless many people in Middleboro, also, waiting to be invited to unite with that church. He mentioned no particular number desired, so long as no logical candidate was overlooked. Several persons present caught the vision and, after adjournment, gave their names to the pastor, promising to interview the people and report to him at once. The following week, at the same service, a larger group assembled, and the pastor read them a leaflet on "Recruiting for Church Membership." Several reported to the pastor the result of their work, which in only two instances had brought definite results. The pastor declared that the responsibility for the initiative must rest with the membership of the church, and that he would plan to interview no one till they had been invited by some member of the church.

The list of names was never discussed in any meeting and the suggestions regarding individuals were all privately reported to the pastor. An "Application for Membershp," was used, but was made available only after people had professed a desire to take the step. The signing of this application made the step definite, and not a single signer disappointed the committee. No committees were appointed and no committee as such was used, but the services of those who had the vision to work were alone used or called for. No unusual publicity was employed; only the usual invitations and notices on the calendar.

After the first two mid-week services there was no further conference of the workers, and so quietly did the work proceed that the greater portion of the congregation were unaware of the movement till the candidates were requested to meet the committee. The pastor interviewed a few people entirely upon his own suggestion, just as the other workers did, but these instances were the exceptions. Occasionally, special individuals in sympathy with the work were enlisted to see some one whom they could most naturally approach.

The initiative of the members assured the pastor of the general support of the plan. Most of the people had long been attendants of the church, though a good number were discovered among the parents of the new children of the church school, or among those only recently interested in the life of the church. Eighty signed applications or presented letters, and all appeared before the church committee. The eighty were present at the memorable communion service, which was more largely attended and participated in than any similar service in the 75 years of the church's history. The spiritual impression resulting from the joint commitment was marked. The "people had a mind to work," and the church gained the greatest harvest in its history.

LENTEN SERMONS

Rev. D. I. Patch, Arlington, Mass.

Morning Themes: "The Ministering Christ," "The Transforming Christ," "The Sacrificing Christ,""The Human Christ,""The Divine Christ."

The topics for discussion at the midweek services: "Elijah—Discouragement;" "A Leper —Confidence;" "Thomas—Skepticism;" "James and John—Aspiration;" "Peter—Exaltation."

Subjects for Holy Week: "The Lonely Christ;" "The Loving Christ;" "The Praying Christ."

CHURCH PUBLICITY

A free monthly for ministers and church officers who are ambitious to fill ALL the pews.

"Church Pew Attractors," Folder Calling Cards, attractive announcements, funeral booklets, marriage certificates, stationery, etc. —some of these will interest you. Tell us your needs.

McCleery Printing Co.

107 East 49th St. Kansas City, Mo.

MY TRAINING CLASS

It is helpful to publish in the church bulletin each Sunday morning a series of questions and answers which shall be used as the substance of the class work in the afternoon. The request should be made for the parents to co-operate by talking over the questions with their boys and girls before the meeting of the class.

As the boys and girls come to the class on Sunday afternoon they are divided into four groups, one for the large boys, another for the small boys; one for the larger girls, another for the smaller girls. The pastor is assisted in this by older young people, carefully chosen and trained. These helpers go over the questions and answers with the children, seeking not so much to have the answer learned and recited as to have the meaning clear and thoroughly comprehended. At the close of the hour the pastor holds a review with all the groups meeting together, dwelling on the main points and answering any questions.

In these sessions of the class the effort is made to get the public expression of willingness to follow Jesus Christ and to join the church, for it is clearly understood that the ultimate aim of these classes is Christian decision and church membership. But no strong pressure is brought to bear for immediate church membership. It is assumed that when one is a Christian he will join the church at the proper time as a natural step. Beyond the public expression of decision the pastor endeavors to talk with each boy and girl separately, and especially to confer with the parents in the home.

Incidentally it might be said that if there is any disappointment and heartache in the effort it does not come from the boys and girls; but it may come from the apparent indifference and often entire misunderstanding on the part of the parents themselves. The meetings of the classes culminate in a meeting with the church committee, so that the boys and girls who are prepared pass from the training class right into church membership.

Just a little about the style of questions that are used. It is hard for any one to find another's manual that meets his own particular ideas and methods. In general, most manuals are too comprehensive and not specific enough. If a pastor can afford a training class which shall run all through the year, then it is well for him to cover all the field of Christian theology and practical Christian living; but if this is to be a training class for church membership, simply lasting from six to eight weeks, it is a great mistake to lay much emphasis on Christian teachings as a whole. Rather, the questions ought to deal simply and specifically with the Christian life. They should treat of what it means to be a Christian, of how one can become a Christian, of how it can be known whether one is a Christian or not, of what it means to join the church, of what the church believes.

I find it very helpful to use these questions in connection with the morning service; indeed, some years they have been practically the outlines of the morning sermons. In this way the parents have clearly understood what is being said to the children; and not simply this, but it has been found that these simple, direct sermons—almost too elemental, it was feared—really supplied a need in the church as a whole. More than one adult who has come before our church committee has said that the root of his decision and wish to join the church was in the clearer understanding of just what it meant to be a Christian—an understanding due to the morning sermons.

The result of some such method as this will surely be to bring into the church and the service of the Master, normally and naturally, the boys and girls whom it is our task to shepherd. But let us not forget that, after all, decision to live the Christian life and joining the Christian church is not the end of the task, but its beginning, that to train in Christian life and service is not only more vital but more difficult than to bring to Christian decision. It is comparatively easy to collect the materials, but ir is vastly more difficult to build them into the enduring structure of Christ's true church in the hearts of men.—*Rev. E. D. Gaylord in "The Congregationalist."*

Easter Supplies

More and more, pastors are seeing the advantage of using Easter cards and folders for greetings, Lenten and Easter programs, announcements, and souvenirs. Easter time is the pastor's opportunity.

We can supply your needs out of a fine, new line of cards, folders and bulletins. Samples on request.

The Woolverton Printing Co.

Cedar Falls, Iowa

NOON DAY MEETINGS DURING LENT

In the old Brick Presbyterian Church of New York, noon day meetings were held during Lent and the topics treated were:

"What Is It to Be a Christian."

"Why Every Person Should be a Christian."

"What a Christian of Today Believes."

On Fridays the entire hour is devoted to music.

AN ATTRACTIVE LENTEN PROGRAM

Under the direction of Rev. H. E. Brown, of Evanston, Ill., Prof. Stella Skinner, of the Art Department of Northwestern University gave a series of Monday evening Lenten lectures last year on "The Life of Christ in Religion and Art." The subjects were as follows and may prove suggestive to churches in or near college towns.

I. The Life of the Virgin in Art. Legend of Joachim and Anna; Presentation: Girlhood; Marriage; Annunciation; Visitation; Motherhood; Death; Assumption; Coronation.

II. The Infancy and Childhood of Jesus in Art. Nativity; Adoration of Shepherds; Presentation in Temple; Journey of Magi; Adoration of Magi; Flight and Repose in Egypt; Madonna and Holy Family.

III. The Ministry of Christ in Art. Christ in the Temple; Baptism; Temptation; Calling of Disciples; Preaching; Healing; Miracles; Parables.

IV. Lives and Acts of the Apostles.

V. Conceptions of Christ in Art.

VI. The Passion of Christ in Art. Palm Sunday to Easter.

A TAKING ILLUSTRATION

Ministers who have the knack of adapting catchy illustrations to church publicity confer a boon upon the rest of us who think more slowly. Here is a card of this kind from Philadelphia. It is worth passing on.

U. R. INVITED
BY
THE HARVEY MILLER BIBLE CLASS
TO HEAR
Two Eloquent Speakers

October 8th—REV. JOHN E. GRAEFE
Our returned Missionary from India

October 15th—REV. JOHN W. RICHARDS
A Prominent Philadelphia Clergyman

The Time—2.30 P. M.

MESSIAH LUTHERAN
"THE FRIENDLY CHURCH"
16th and Jefferson Streets
REV. ROSS STOVER, Pastor

THE FRIENDLY CHURCH

EVERY SUNDAY AFTERNOON
A Community Sing! A Big Orchestra! A Royal Welcome!

URGES LESS PAGAN EASTER CARDS

Warren Memorial Church has inaugurated a campaign for less pagan Easter cards. An attempt is being made to popularize the cards with a spiritual significance rather than the rabbit and eggshell type of decoration that has been so much in vogue and to persuade the stores to buy the former kind. Toward this end the children of the church designed posters last spring depicting the religious significance of Easter.—*Continent.*

MIMEOGRAPHIC ART

There is a difference in home made calendars, some are artistic and some are not. It is a sign of life and progress to have a printed calendar or church paper of any kind, but people appreciate a first-class job.

"The Bethlehem News," of Chicago, shows artistic skill. It is a monthly and carries a very attractive title head. Aside from this hand drawing the rest of the little magazine is reproduced typewritten matter and the type is clear and distinct. Quite a little is printed in Bohemian, making it all the more interesting.

Every church should have something of the kind to keep the people in touch with each other and with the church leaders. If you have not gotten out something of the kind why not undertake it this year?

MOVING PICTURE FOR SOUTHERN CHURCHES

When we came to the South a year ago it was difficult to secure suitable moving pictures for Sunday evenings. The moving picture agencies express charges for long distance hauls prevented us from renting the best grade pictures. But the University of Florida at Gainesville helped us at once. Then came the Southern Church Film Corporation of Birmingham, Alabama. This company has steadily increased its business and now offers many one and two reel religious pictures at reasonable prices. Some of the pictures are the same that we had in the North and West.

Readers of *The Expositor* in the South who use moving pictures would do well to write to this Company at 524 Chamber of Commerce, Birmingham, for their special offer now being made.

THE VALUE OF A COMMUNITY PAPER

A little newspaper called "The Community Visitor" is published by the "United Church" of the Upper Hood River Valley, Oregon, edited by R. A. Hutchinson of Parkdale, Oregon.

The paper has a very businesslike and attractive appearance. It was first published as a monthly but the popular demand for it has induced the editor to print it weekly. He lives in a rural community and the nearest newspaper is twenty miles away. From now on the paper will include local news as well as church news and moral exhortation.

This is one of the ways rural preachers can serve their communities. The rural church has its drawbacks the same as village and city churches, but there is still a wonderful chance for practical service for the pastor who has the vision and the ability.

MAKE YOUR STAINED GLASS WINDOWS PREACH

The stained-glass windows of our churches are pictured sermons conveying their silent message to all who look upon them. Their usefulness, however, is limited by the fact that it is only when light is transmitted through the colored glass that they are seen. On a Sunday morning when the sunlight filters through we see them in their full beauty. At night, when the interior of the church is lighted, the passer-by can enjoy the beauty of the windows; but this light is often too dim to bring out the details and colors to the best advantage; and besides the lights are on only a comparatively short time during the evening. To the evening audience the windows appear

only as opaque masses, and their artistic value is again lost. Twenty million dollars are invested in stained-glass church windows in this country, and we derive the fullest benefit from them only at our morning and afternoon services.

By illuminating these windows with a simple, specially designed lighting system, their usefulness is increased enormously. Every evening of the week they can be lighted, and their message brought to the vision of the multitudes that pass. Lighted from without, the beauties of the window can be enjoyed by the evening congregation. In *The Expositor* for November, 1921, there is an article giving details of manner of lighting up windows both from without and within.

EMPHASIZING THE VALUE OF RELIGIOUS EDUCATION

Rev. Geo. M. Miller, pastor of the Ocean Avenue Congregational Church, Brooklyn, N. Y., has issued a typewritten curriculum of the Church School for general distribution. This gives the grades and subjects of study, and the names of the teachers and the number of pupils in the classes. At the end is a statement of the enrollment by departments. The total number is 365. Such information distributed among the families of the parish is about the best publicity that any church could have.

BLUE RIBBON AUTOS

One good idea comes from Clyde, Kansas. Rev. J. E. Bartholomew, pastor, writes about his "Blue Ribbon Autos" as follows:

"We are glad we used the Blue Ribbon cars. When I say that it did our Sunday School and Church as much good as a revival with an evangelist I feel that I am putting the statement mildly. In the try-out for the month, one Sunday it rained but the cars went anyway. Several agreed to have their children baptized and several to join church, whom I could not reach before and I have been here five years. Our Men's Sunday School class deserves the credit."

With this note was enclosed a large display advertisement taken from the local newspaper. It reads: "The Blue Ribbon Autos are Presbyterian automobiles. Service Sunday 9:30 to 10 A. M. A free ride for all who want to go to the Presbyterian Sunday School."

AN APPRECIATION AND A METHOD

Rev. Charles W. Donaldson, Minonk, Ill.

No doubt all readers of *The Expositor* get a great deal of inspiration, suggestion and sermonic material from each issue, but we are often rather slow in telling the editors of their helpfulness. With each new issue I exclaim, "This is the best number yet!" Yet I find the back numbers a never failing supply.

I have taken *The Expositor* since October, 1915, and as I have never had the copies bound I find it to advantage when the different seasons come around to take all of the issues for a given month from each year and study them together. If I do not find in one year what I want, I am pretty sure to find it in another.

Perhaps you will be interested to know the way I used the suggestiveness of John Edwin Price's article, "Twelve Men Who Seldom Go to Church" from the July, 1922, issue.

About the middle of the week I placed in the display window of one of our merchants a commercial camera bearing the sign, "One Dozen Photographs. Who Will Claim Them? Twelve Pictures of Men Who Seldom Go to Church. What Keeps Them Away? Come and Hear at the First Presbyterian Church, Sunday, November 19th at 7 P. M." A picture of a man in the upper left-hand corner, outlined in such a way as to appear as twelve photographs stacked, added to the appearance. Considerable interest was manifested and when the same camera and sign appeared in the church lobby on Sunday morning the young people evidenced some curiosity and the older people showed a spirit of wonder as they asked, "Would the preacher really dare to take pictures of the people?" Although there were counter attractions for that evening the young people were in the audience.

After the opening service the minister proceeded to take a dozen pictures of imaginary sitters at the other end of the rostrum. The plates were then sent out to be developed and printed. After a hymn was sung the pictures were delivered and one by one were held up for inspection. The photographs were prepared in advance by mounting on photographic mounts one dozen pictures of men such as appear in sepia tint in the American magazine. They were all trimmed to the same size and were mounted alike. From a distance it was difficult to recognize any one as caution was used in selecting pictures that were not too well known yet that might indicate somewhat the trait of character desired to portray. Such notations as were necessary for the guidance of the minister were written on the back of the photograph and as it was held up for inspection it was easy for the minister to see them. Not until the sermon was near its end did many in the audience realize that the pictures portrayed the Ten Commandments. The twelve photographs represented the man who:

1. Lacks Respect for Almighty God
2. Is Too Busy
3. Is Profane
4. Is a Wilful Violator of the Spirit of the Lord's Day
5. In His Hearts of Hearts, Does Not Honor His Father and Mother
6. Is a Murderer
7. Is Lewd and Lustful
8. Is a Thief and a Robber
9. Is an Habitual Liar
10. Is a Coveter
11. Is an Egotist
12. Is Morally Lazy and Indifferent.

A BUSINESS TIP

Every once in awhile we run upon worthwhile business propositions valuable to ministers of small means. Our typewriter on which we have

pounded out the methods department copy for fifteen years has finally come to a worthy end. We took another on trial but when we realized we would have to pay $105.00 for it we sent it back! There were other reasons also but the money question hit us pretty hard.

Once again we turned to the advertising pages of *The Expositor* (a money saving habit we have discovered it to be) and we ran upon the name of Durkin Reeves Co., of Pittsburgh, Pa. They are the people who make the "Modern Duplicator." They also own the Pittsburgh Typewriter & Supply Co. From them we got an illustrated list of rebuilt typewriters and to our surprise we discovered we could get the latest model typewriter of the make we now have, rebuilt, for a sum so small that we ordered one at once! They also allowed something on the old machine. If you are in the same fix we were in, you had better write to the Company at 339 Fifth Avenue.

PORTER'S PRIZE PUBLICITY

If we were going to award a prize for the brightest piece of publicity we have seen during the year we would send it to Porter Church, Brockton, Mass. On the back page of one of their calendars is printed the following graphic appeal. It does not need explanation. The deaf and dumb can certainly understand!

....	....AND.....THIS....
.....THIS ..... IS....	IS..... THE .....WAY..
..THE.....WAY.....	....IT..... HAS.....LOOKED
.....THE.....	DURING..... THE ..... PAST
.... CHURCH.....	....FEW ..... WEEKS.....
.....USED....	THANKS.....TO.....THE....
TO.....LOOK	EFFORTS..... OF .....THE
..... ON.....	PORTER.....SERVICE.....
.....SUNDAY	....MEN'S....CLUB .....
.... NIGHT....	SOME.....IMPROVEMENT ...
... .	YOU'LL....SAY ....

ANDTHISISTHEWAYITOUGHT
TOLOOKANDWILLLOOKIFEVERY
BODYWHOCANREAD THIS WILLBE
ABOOSTEROFTHEPEOPLE'S SUNDAY
NIGHT SERVICES WHICH AS YOU
KNOW ARE FOR ALL THE FOLKS PER
HAPS YOU KNOW OF SOMEONE WHO
WOULD LIKE TO KNOW OF A MIGHTY
GOOD PLACE TO GO ON SUNDAY NIGHT
JUST TELL HIM ALL ABOUT IT AND SUG
GEST THAT HE TRY IT TONIGHT BET
TER THAN THAT BRING HIM ALONG
WITH YOU THESE SERVICES WILL BE A
SUCCESS ONLY IF YOU DO YOUR PART
PORTER SERVICE MEN'S CLUB WILL
BE SATISFIED ONLY WHEN THERE IS

STANDING ROOM ONLY

The Porter calendar has other interesting features. One of these is, "The Weekly Question Box" in which the Education Committee asks pertinent questions of fathers and mothers about the Sunday School. The church announces a "Receiving and Broadcasting Radio Service."

THE EDITOR'S SERMON TOPICS

I. Jesus the Moral Teacher and Guide into New Life.

II. Jesus' Program of the New Life: Sermon on the Mount.

III. Reform and Revolution: The New Life at Work.

IV. Life Abundant and Eternal: A New Appreciation of Jesus.

SQUIBS FOR CALENDARS

"If absence makes the heart grow fonder, how some people must LOVE the church."

* * *

Missed from Prayer meeting, 780 church members, including 19 Consistorymen, 30 S. S. Teachers, Officers of W.M.S., Y.P.S.C., Y.W.M.A., Scouts, and nearly all of the Auxiliary. A liberal reward is offered for their safe return Thursday evening at 7:30. Who will find the strayed?

* * *

The Bible contains the mind of God; the state of man; the way of salvation. Its doctrines are holy; its precepts are binding; its records are true. Read it to be wise; believe it to be safe; and practice it to be holy. It contains light to direct you; food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Christ is its grand object, our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet.

* * *

Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone.

* * *

Missed 149 church members from this church last Sunday. Who can find the lost or strayed?

* * *

There are 168 hours per week. Can't you spare a couple of them each week for the House of God?

* * *

A hearse is a poor vehicle in which to go to church. Better go while you are alive, it will do you more good. Hand a copy of this bulletin to an absent member or a non-attending friend.

* * *

But you say: "There are hypocrites in the church." Oh, come on, there is room for one more.—*W.E.T.*

* * *

There are several kind of men who rarely, if ever, attend church.

1. Those who have no respect for God.
2. Those who are profane.
3. Those who wilfully violate the Lord's Day.
4. Those who do not honor their parents.
5. Those who are cruel barbarians—mean.

6. Those who are libertines, lustful, licentious.
7. Those who are thieves, robbers, stealers.
8. Those who are habitual liars.
9. Those who are jealous, envious, grouchy.
10. Those who are constitutionally lazy—physically, intellectually, morally lazy.

* * *

A silent prayer in the heart just before the service begins; a smile on the face as the preacher announces his text; the whole tithe at the offertory, and—"What a blessed service we had. God was with us! An uplifting sermon! Beautiful!"

A little gossip just before service begins; a frown on the face as the preacher mounts the platform; a great, big, vulgar yawn as he announces his text; the Lord cheated out of his tithe at the offering, and—"What a dull service! Bored to death! Sermon wretched! Ugh!"—*W.E.T.*

THE HOUSE OF THE LORD

This is the House of the Lord. The silently welcoming portals
Invite the worshiper in, while strains of melodious music
And commingling voices, with fervor, praise the Living God,
This is His Holy Temple. The order of service,
Reading His Word, and praying, heeding the voice of the pastor,
Is acceptable worship to Him, if performed with hearts of devotion.

Great God, cause Thy people to cease their clamorous ways and complaining,
Their foolish thoughts and their chatter, when they come to Thy Holy Shrine,
Let them in awe be reverent, let them be still and adore,
For here is the cross of the Saviour, and this is the House of the Lord.

Shreveport, La., Baptist Church.

A SERMON IN A PICTURE

Many ministers have found it very difficult to secure motion picture representations of Biblical narratives that they could place before their congregations with a clear conscience. There has been something lacking in decorum, or something added by way of adornment or supposed improvement to the original that has made the production unsatisfactory. So much for our troubles.

Rapid progress has been made, however, in developing the religious moving picture. Numerous companies are working out the problem in a satisfying way. Last Sunday evening we put a new venture to a severe test and everything turned out better than satisfactory!

The film was "Creation: Adam and Eve" in two short reels, just long enough to make a most impressive sermon. We began the service with hymn, scripture, prayer and solo. Then we read from Genesis the passages involved and showed the first reel. This consists of scripture texts, and beautiful scenes of sunrise and sunset, the moonlight, and various stages of creation, showing actual photographs of fish, birds, animals, etc., leading up to man. All the possible objectional features of former films have been eradicated. After this film we had the lights on again and then made the following remarks, taking less than ten minutes:

The Biblical narrative is a parable or an allegory—the voice of an inspired preacher—recorded for the discipline of the soul. It depicts fundamental spiritual truths:

a. Stealthy approach of evil.
b. Peril of tarrying in its presence.
c. Weakness of untried innocence.
d. Shame and confusion wrought by disobedience.
e. Final loss incurred by evil doing.

The tempter in the form of a wily snake, cruel, treacherous, insinuating, suggested that untaught innocence was not enjoying its privileges to the full. The serpent virtually said: "Do as you please. Satisfy your appetites. You shall not surely die! You will simply have your eye-teeth cut and your eyes opened. You will be as God yourself, possessed of a larger experience of life." Distrust of the validity of moral restraint is the essence of evil.

Eve yielded to the temptation, but no man or woman sinneth to himself alone! Eve tempted Adam! Both were guilty. Then came the exposure:

Conscience caused them to hide.
God found them.
Adam excused himself and blamed the woman.
Eve blamed the serpent.

Then came the result. Shut out of the land of innocence never to return. Self-condemned. Their eyes were opened and they did enlarge their experience, but it was painful experience that robbed them of innocence!

This Biblical narrative does not explain why it was necessary to try man, but character, which is the most valuable thing in life, is developed only in the presence of trial. Choices must be made. Innocence in a child is not character, but a person who has had to face trial and choose and has ultimately won out has developed character.

In the story as told there is a beautiful promise in these words:

"I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel."

This has been interpreted as the foregleam of the Gospel.

The church was filled with people of almost every type including a good sprinkling of children. There were people there who might have been offended by a showing of "The fall of man," but everyone present, spoke in praise of the picture. The second film did not need an interpretation, but comment indicated that it helped to make the picture mean more. We wanted this to be a religious service rather than a picture show and for that reason undertook to prepare the people's minds. The second film contains a real fifteen feet long python from South America and we were anxious that the people should realize in advance

that this hideous thing represented sin. The serpent was not so hideous as it would seem before seeing it. Somehow it seems to belong in the picture and it has been treated with wonderful skill. The working of conscience is plainly depicted and the serious result of disobedience is deeply impressed. The picture makes a universal appeal and is calculated to teach a universal lesson rather than a doctrinal one.

We closed the service with the singing of "In the Hour of Trial Jesus Plead for Me." Altogether the service was an impressive one and the people felt the power of the lesson they had seen depicted on the screen. We have contracted for several others including "Cain and Abel," "Noah and the Ark," "Isaac and Rebecca," "Abraham and Sarah" and "The Migration of Abraham."

These pictures are produced by Sacred Films Incorporated, Burbank, Calif. (Suburb of Los Angeles). We secured our films through the University of Florida, Gainesville, but the Southern depository is Savini Films, Inc., 63 Walton Street, Atlanta, Ga. We advise sending ten cents to the company for one of their beautiful illustrated folders.

THE GOSPEL IN JONAH

A series of Sunday night sermons based on the Book of Jonah by Rev. O. L. Markman, D.D., First Methodist Church, Benton, Ill.

"The Folly of Trying to Run from God."

"The Disobedient Prophet and the Great Fish."

"A Heathen City Brought to Repentance."

"The Withered Gourds of Life or the Blight of Discouragement."

USE MALE QUARTET SUNDAY NIGHTS

Almost everyone likes to hear a male quartet sing. The First Methodist Episcopal Church of Miami, Florida, has a very large tourist congregation Sunday evenings and though there is a large choir the male quartet sings. They sing gospel hymns effectively and add much to the attractiveness of the service.

A CHURCH TREASURER'S WISDOM

Every member should be known to the church treasurer. *Is your name on the treasurer's books? Whether the amount be large or small, every member will want to have some part in the great work.*

Every member should give according to his ability. How much do you give? Twenty-five cents a week, $13.00 a year, represents one-tenth of an income of $135.00 a year; one dollar a week, $52.00 a year, represents one-tenth of an income of $520.00 a year. How much have you received this year? *Are you returning to the Lord his rightful share?—Selected.*

HAVE A SONG SERMON

Rev. George Longaker, Akron, Ohio, recently delivered a Sunday evening sermon in a most unusual fashion. He called it a "Song Sermon" on "Seven Steps to Jesus." The following outline is taken from his church calendar:

1. He was needy. Hymnal, 739. "I Need Thee." Hawks.

The Progressive Pastor

Will prove interesting to all pastors who are interested in promoting local church work through publicity. Helpful suggestions, comments, etc., along all publicity lines. Especially interesting to parish paper publishers.

Free for Six Months

In order to introduce this monthly to the ministry, we will send the paper free of charge for six months to any pastor upon request.

Mention Expositor.

The National Religious Press

Grand Rapids **Michigan**

2. Wanted help. S. S. Book, 35. "Help Somebody Today." Breck.

3. Determined. Victory Songs, 222. "I Am Resolved." Hartsough.

4. Hindrances. Victory Songs, 221. "I Am Coming Home." Ackley.

5. Wanted Sight. S. S. Book. "I Love Him." Foster.

6. Saved by faith. S. S. Book, 155. "I've Found a Friend." Schofield.

7. Followed Jesus. S. S. Book, 153. "Where He Leads Me."

AN OHIO FELLOWSHIP CANVASS

B. F. Leech, Ashtabula, Ohio

On a recent Sunday 44 men of our church had dinner together at the Brotherhood House after the morning service. A committee of the ladies of the church had prepared the dinner. It was paid for out of the regular church funds except what was solicited by the ladies. After the dinner and prayer and song service the men went out two by two to visit the families of the congregation. There were from 10 to 16 calls for each group of two. Some calls were close together and others in the country were scattered. One team of men drove fifty miles in calling on the families assigned them.

The canvass was not made for finances. It was made to advertise the meetings which began a week later, to talk encouragingly about the Bible School, C. E. and church attendance and to stimulate a greater interest in all the ventures of the church. It also indicated a human interest on the part of the membership for one another. The men all reported a very kindly reception wherever they went and held that the canvass benefited them personally. They became better acquainted with some of their fellow workers. They look forward to results from this visitation for months to come.

GETTING OUT THE VOTE

The Third Presbyterian Church, Toledo, Ohio, has adopted an interesting method. On one of its calendars we find a section devoted to suggestions. The department is headed "Every Member Vote." Under this are the following questions with blanks for answers:

1. What department of our entire church do you find most helpful to you?

2. What are your suggestions for new features, or other advances or emphasis desirable in Third Church? Under this is the following advice. "Please fill in above blank lines and place in collection basket or give to one of the ushers. Do not sign your name."

DRAMA SERMONS FILL THE PEWS

The Broadway Baptist Church, Cambridge, Mass., has a versatile pastor, the Rev. Austen T. Kempton, D.D., "The C. E. World" has an interesting story about his efforts in a hard field. The church is located in a neighborhood of which 55 per cent of the population is Roman Catholic, 27 per cent Hebrews, or foreigners with the remainder reported as Protestants. In addition to this difficult condition the church was a run-down affair in a down-town district.

"From the very first," says the author, "Dr. Kempton tried to reach the non-churchgoer with his Sunday evening message. Perhaps the first big success came with the introduction of the drama sermon. Dr. Kempton wrote out a drama story, and told it on his platform, himself impersonating all the characters of the story. It was something new and people came, crowding the church.

"For the drama sermon the church is darkened and footlights throw their glare on the platform. Sometimes the lighting effect is produced by means of a stereopticon at the back of the church. very little furniture is necessary depending on the character of the story. Dr. Kempton impersonates all the characters. Every drama sermon carries a definite gospel message. It is a vehicle, not an end in itself. But they are not served as a constant diet. In the last two years, for instance, Dr. Kempton has not delivered more than four such sermons in his own church.

"He plans to have some new feature every Sabbath evening. One night he will show missionary stereopticon pictures, visiting with his audience some foreign countries. Another evening he will conduct a musical service. On yet another evening he will give a story sermon. This is different from the drama sermon, since the pastor does not impersonate the characters, but simply tells the story. There is no dead routine in Broadway Baptist Church; always something different.

"Twice a week a doctor is at an office in the church to give free advice to any one that wishes medical help. When a patient cannot come to the church, and is too poor to pay for help, the doctor visits him free of charge.

"Once a month a lawyer holds office hours in the church, and gives free advice to all that desire it. Among the people of this community little tangles arise about rent, wages, and such matters, and the lawyer does a really helpful service in giving wise counsel.

"Besides the assistant pastor there are a church visitor, a lady whose husband is a missionary in Burma, and four students from Gordon College, two young men and two young women. Thousands of calls are made, and bales of second-hand clothing are given to the poor."

"No method is allowed to pall. At the least sign of a plan's becoming commonplace it is dropped. Dr. Kempton does not wish to have the carcasses of deceased methods lying around. Everything must be alive and vigorous."

BLACK AND WHITE BULLS EYE

The following illustration is taken from "Church Pointers," Litchfield, Ill., nad we pass it on as an illustration you can use in many ways. You may secure a cut like this of *The Expositor* for 70 cents.

THE PASTOR AND THE TELEPHONE

The following persuasive notice is found in Pilgrim Church calendar of Oak Park, Ill., Ernest Bourner Allen, pastor:

The Pastor is as near as your telephone, and by phoning the office, O. P. 423, you can let him know of any news, need, illness, changed addresses, strangers near, or other vital fact; and also learn of all meetings, plans, opportunities.

REACHING THE "TOO-BUSY-FOR-GOD-PEOPLE"

In a recent letter from Rev. George N. Taylor, pastor of the Queen Anne United Presbyterian Church, Seattle, he says:

"We are finishing our second year of these gospel talks. I reach thousands in this section of Seattle each Saturday at an expense of $2.00 per week. The material is read widely and eagerly looked for. This section of Seattle is full of too-busy-for-God people, so I go to them at the fireside and preach through their eye-gate and 85 per cent of all we get is via the eye-gate."

Mr. Taylor's material is printed in a local newspaper. We reproduce one on "Read This To Your Boy:"

Of the 800 in a state home for the feeble-minded, 700 came in first and last through the cigarette. So said the head doctor.

Cigarettes dynamite the nerve cells; blow out the memory, manliness, truthfulness. You're a first-class boy in a first-class family. Cigarettes give you a second-class brain, heart, lungs. Make you a second-rater.

See that training table yonder? The Great Training Master heads it. There you win.

"I give unto them eternal life," says He, "I came that they might have life and have it more abundantly," He adds, "I am the Way, the Truth, the Life."

By his death on the Cross, he proved his love for every fellow. Of all who ever walked earth, he alone came from the grave. He is the Living One.

Pick him to bear away your guilt, to give eternal life, to break up sin.

Q. A. United Presbyterian Church. George N. Taylor, pastor. 11:00 and 8:00. 5th West and Howe.

We believe more of our readers could do this kind of preaching and we hope this example will start some of you going. If you do, tell us about it.

FOOT RULE FROM AUSTRALIA

Expositor readers are found in many parts of the world. Australia furnishes us with considerable "copy." Thomas Hagger sends us a package from Adelaide once in a while. This time we have a foot-rule made of heavy paper folded three times. On the ruler is a question, "What is on the Other Side?" Turn it over and you find an advertisement of revival services. The words "Measure" and "Rule" are made prominent.

ANOTHER RADIO SERVICE

Reports keep coming to us of Radio Services in churches. Here is a report from Lakewood Methodis Church, Cleveland, Ohio.

"The Radio Service, Sunday Evening, was unique and great in its possibilities. While some difficulty was encountered at the Church in hearing perfectly yet the reactions that have come from a distance, from those who have Radio sets are quite satisfactory. It gives one a bit of a thrill to feel that music and message may be heard by fifty thousand or more, for a radius of five hundred miles or beyond. A repetition, however, of such a service is not contemplated in the near future."

We do not know why the plan is not to be repeated, but interested readers should write to W. J. Bailey, editor of "Tidings," Lakewood M. E. Church, Lakewood, Ohio.

A GREAT NEED IN OUR CHURCHES

The church on Sunday morning is a place for worship, but so many people visit and talk one might think it anything but the house of God. Here comes a good suggestion:

A well-known pastor says that an experiment in his church showed such desirable results that he recommends it strongly. His people are very sociable and the minutes preceding the opening of the meeting are generally characterized by a buzz of animated conversation. It occurred to him that possibly the devotional spirit would be encouraged if his people were to avoid the general conversation. He asked them to try it during the week of prayer, and they did so. The difference in the tone of the meetings was marked, and the advantage was so apparent that they agreed to follow the same plan during the second week of meetings. It should be added that the pastor suggested to his members in the church bulletin and from the pulpit on Sunday that they spend the time in quiet meditation and silent prayer and in that way be more ready for the public devotions to follow.

A NOVEL WAY TO RAISE MONEY

Recently we received the following letter from New York written on an "Assurance Policy Telegram" blank. Here is the letter:

Mr. E. A. King,
Miami Beach, Florida.

Were you born in January? I was, so I am on the Aquarius team of the Calendar Campaign for the Young Women's Christian Association. I hope you will send me as many dollars (or dimes) or hundreds of dollars (or pennies) as the years you—have lived? Oh no!—as you would like to live! My team wants to get more than any other to assure to the National Board funds to carry on its great work in 1923. So no matter when your birthday comes, just send me something to prove that one month is about as good as another for wise and generous people to be born in. Add us to your Christmas list of Useful Gifts. You can order now and pay later.

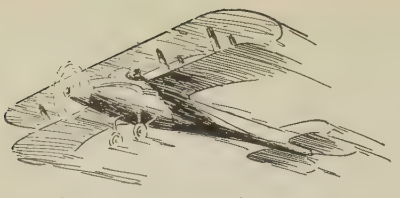
(Signed) Helen Suppan,
For the Calendar Campaign.

This is one of the brightest letters we ever received and it makes us feel that we ought to send on a check right away. We have adapted the idea and are preparing a letter on the same order to send out to a selected list of people for money raising purposes. Try it yourself. It is certainly compelling.

SLIDES

Illustrate your talks and lectures with your own pictures. Have your snapshots, post card pictures, etc., made into slides. We can make you slides from any kind of pictures—use song slides for chorus singing. All slides are made to your order. High-class work guaranteed. Send us your pictures today.

CATTY SLIDE COMPANY
205 Lyceum Theatre Bldg. Pittsburgh, Pa.



Views From Our Aeroplane

By the Sky Pilot

Don't preach more than thirty minutes.

Don't think to be immortal by being eternal.

Don't try to be eloquent; only try to be simple.

Don't preach your doubts, or the doubts of others. Your people have doubts enough of their own, and can always pick up more.

Don't raise the devil in the pulpit unles you are sure you can lay him.

Don't try to be funny. Never say a funny thing on purpose. Humor that says itself will do no harm.

Don't try to please everybody The man who does compromises his convictions, mutilates the Scriptures, offends God, and makes a goose of himself before the world.

Don't forget that it is a hideous gift to possess to be able to say nothing at extreme length. As a Westerner says: "If a speaker can't strike oil in thirty minutes he should give up boring."

Don't deal in generalities. Alcides shot at the stars and hit nothing. "Make ready, take aim, fire!"

Don't have a rush of words to the face, or set your mouth going and then go off and leave it.

Don't be so broad that you can float nothing but intellectual chips on your shallow stream.

Don't be so narrow as to shut everybody else out of heaven except the very few who may be able to squeeze in between the close-set gate-posts of your self-made theology.

Don't mistake philosophy for Christianity, cant for piety, noise for zeal, or crowds for success.

Don't forget that people have hearts. Not every person has a head, but every one has a heart. If you aim at the head you will miss some of your hearers, but if you aim at the heart you will hit them all.

Don't try to be anybody but yourself.

Don't be afraid of any man.

Don't be afraid of the devil.

Don't be afraid of yourself.

Don't be afraid of your congregation. People know right away whether you are afraid of them or not, and men hate a coward.

Don't preach a mutilated Bible, sugar-coat the truth or adminster homeopathic dilutions of orthodoxy. The pulpits that are losing their grip on the people are the pulpits that are losing their grip on the old Gospel. The preachers who are securing the best audiences the world over are those who habitually present the old Gospel in its integrity and simplicity.

The Message of the Month: Lincoln

Abraham Lincoln was great because he was steadfast, patient, far-sighted, honest, true. Combine these qualities into one all comprehending word. He was great because he was good. Tennyson was right in his judgment:

" . . . . it seems to me
'Tis only noble to be good."

His patriotism was the most tremendous single characteristic of his public life. The thought that filled his soul was the preservation of the Union.

Pastors' Salaries

Nine cents a week is the magnificent contribution which 30,000,000 Protestant church members averaged in 1916 toward the support of their ministry. Three years later this sum was increased by a little less than two mills—probably to cover the increased cost of living. Of course, as we are told, there were and still are "pound" and "barrel" parties to cover deficiencies in salary. A pastor's wife living in Wyoming, for instance, found in the barrel which kind members of a congregation had given her, a discarded and moth-eaten bathing-suit made for a woman twice her size. But she had a sense of humor, if little else, and did not dream of Palm Beach or the sands of California. It is a magnificent faith, once said a cynic, which puts a nickel in the collection basket every week and expects a crown of glory in Kingdom Come.

Read Our Advertisements

Progress is rapid these days. There never has been a time when conditions changed so quickly—when the inventive mind turned so readily to new things that better fill old needs.

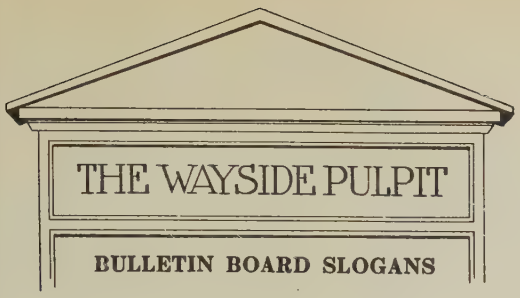
New conveniences and comforts are coming in all the time, and the conditions under which all things are made and sold are subject to frequent alteration.

The rapidity of modern commercial progress vitally affects us all. And especially it affects the purchasing power of our money.

Whether you buy little or much, in order to buy intelligently, you must keep yourself informed. And there is only one way in which you can keep your information up to the minute. Read the advertisements.

Yes, read the advertisements and reap the advantage that is yours. Keep abreast of the great commercial world. Also thus learn where to do your buying best. Reading advertisements is both interesting and profitable.

First things first—and that means evangelism. Since the beginning of the missionary enterprise, evangelism has taken precedence over all other forms of activity. Every foreign missionary regardless of his increasingly manifold duties, must be primarily an evangelist. His chief aim is to win men to personal allegiance to Jesus Christ. The same should be true of all the home churches, ministers and people.



BULLETIN BOARD SLOGANS

"We have noticed individuals, passing the church, stop and study one of these sentence sermons for several minutes. A man called the pastor from a neighboring town recently to say that he had read the sentence on our board and wanted to say 'Thank you' and ask permission to use it in a men's meeting that evening."—*Pastor's testimony.*

Humility reaps advantage; pride invites loss. —Chinese.

Experience of actual fact either teaches fools or abolishes them.—*Carlyle.*

A plant may be born a weed but it need not remain one.—*Burbank.*

"Live sinlessly, God is close by."

"Two goods make a better, two wrongs make a worse."

At the bottom of true success is health.

"A wise man is like a pin. His head keeps him from going too far."

Turn your face to the sunlight, dear,
If you want the shadows to disappear.

Do what you can where you are with what you have.—*Roosevelt.*

He who knows only how to enjoy and not to endure is ill-fitted to go down the stream of life through such a world as this.—*Henry van Dyke.*

Does Christ live in your heart?
What is your reason for staying away?
Have you a church home?

The First Methodist Church
Invites you to join its Friendly People.

Ruts long travelled grow comfortable.
A hit and miss plan is largely miss.

Plants, animals and humans all seem to need a set-back now and then for vigorous life.—*W. Feather.*

Socialism will only be possible when all are perfect and then it will not be needed.—*Dean Inge.*

What would life be without the Church?

What would your property or business be worth without the Church?

Are you giving the Church a square deal?

Words are nothing to your children unless backed by your example. Go to Church!

Take one day a week to look up and get your bearings.

Don't stay at Home for Company—Bring them with you.

Don't stay away because you are careless—"Don't care" fills hell but gets nobody out.

Don't stay away because the Church is not perfect—How lonesome you would feel in a perfect Church!

Love laughs at everything except the girl's Papa.

Money is the root of much friendship.

Marry in haste and repent in Dakota.

Nothing is so astonishing to us as another man's success.

Truth in one sphere does not contradict the truth in another sphere. Truth is one and in harmony with itself.—*A. E. Truxal.*

The past is a bank where an unlimited number of ideas have been deposited to our credit—*L. H. Hough.*

The drinking man is the last man hired and the first man fired.

Christians, do your stunt, and don't grunt.

China's new thought is Christianity's new chance. Dr. John R. Mott, recently returned from the Shanghai Christian Conference, says: "The changes that have taken place in the Far East in the last two or three years are stupendous, not only economically, but politically and socially as well. The New Thought Movement is surging in the brains of the professors and students of China. There is a spirit of inquiry, the like of which I have never found in any country. There has been nothing like it, intensively or extensively, since the Renaissance in Europe; and this transcends that in the number of people involved and in the greater variety of mental interests touched or exhibited. It presents a colossal problem, but also the greatest opportunity we are likely to have in our day. In the late eighties we missed our opportunity in Japan. It is here now, in China."

It is far easier to raise $1,800 for a $1,800 man than it is to raise $1,000 for a $400 man, as has been proven again and again. There is many a church that needs to learn this. What they need is not to pay less but more—and, with the right kind of pastor, it will be far easier done.

The progressive and spiritual element in every church should set itself unitedly against any suggested reduction in its pastor's salary; and instead of permitting any cut, it should see to it that the whole financial system of the church is so reorganized and spiritualized that it will be easily possible to do larger things, and not smaller.

In the matter of salary permit no backward step. Encourage a forward step.

OUR COVER PICTURE

Washington at prayer at Valley Forge. This is a reproduction of the bronze tablet on the east wall of the sub-treasury building in Wall street, New York City. The tablet was presented by John T. Clancy; the sculptor was James E. Kelley. It was put in place February 22, 1907, by the Lafayette Post, G. A. R.

The picture recalls one of the most famous incidents in the life of Washington, and one that may well be impressed on the minds of our young people.

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Texts Illumined: Romans, 1 Corinthians

Had to Die to Live 304

Rom. 6:11. A great criminal had reformed, but wherever he went the police suspected and reported him, and he could get no work. His old companions in crime beset him with new temptations, and made life miserable. He went to see a friend of his among the officers of the law who believed in him. "What shall I do?" he asked when he had told his story. "You will have to die," said his friend. "Go off into obscurity again, and I will report you dead." He did so, and the press of that section carried the news everywhere that the great ex-criminal was dead.

Did he reform?—He did, and years afterward he told the story to an acquaintance who discovered him. "I had to die to reform," he said.

There is many a man who is trying to reform, to live a Christian, but is continually failing and falling. Troops of demons watch for his fall; good men and women have good grounds to suspect him; his old companions harass and tempt him, and he yields.

While talking with such a besieged man once, he said in bitterness, "I wish I were dead." "Amen," we responded, 'we wish you were." He was startled, till we explained that we wished he would die to sin, die to the lusts of the flesh, die to all the chains and bands that bound him to sin and those who love sin. There is hope then, but such a death is necessary to every soul who would live a Christian.

"Reckon yourself to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." In so doing there is victory.—*Ex.*

Held By the Dead 305

Rom. 7:24. In a recent railroad accident in Colorado a sheriff who had a prisoner chained to him, was killed. The prisoner was unharmed and could have escaped had it not been for the dead body of the sheriff that held him fast. "O wretched man that I am! who shall deliver me from the body of this death?"

Joint Heirs 306

Rom. 8:17. A dying judge the day before his departure to be with Christ said to his pastor: "Do you know enough about law to understand what is meant by joint tenancy?"

"No," was the reply; "I know nothing about law, I know a little about grace, and that satisfies me."

"Well," he said, "if you and I were joint tenants on a farm, I could not say to you, that is your hill of corn, and this is mine; that is your blade of grass, and this is mine; but we would share and share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me, that everything he has is mine, and we will share alike through all eternity."—*Selected.*

307

Rom. 8:17. A missionary in Brazil came upon a poor, ignorant, ragged woman whose face was radiant, sitting in her little thatched hut with a copy of the Gospels in her lap and an "A, B. C." book by her side. When she saw the missionary she said, "Oh, Senora, I am an heiress. Just think of all these riches for me." The missionary saw her labor hard to read the words, and asked, "Why do you take so much trouble to read?" The reply came, "It is his will. Just think how ashamed I would be to meet my Lord and have him ask, 'Did you receive the inheritance? Did you read my will?' And I should have to answer, 'No.' Oh! Senora, I want to learn it by heart, for he left it all for me." Heirs to God and joint heirs with Christ; greatly too good as that may seem it is *not* too good to be true.—*Herald and Presbyter.*

A Living Sacrifice 308

Rom. 12:1. It is said of St. Anthony that one day he was walking by the seashore, and he wondered why in the Old Testament law fishes were never ordered for sacrifice, but birds and beasts alone might be laid on the altar. He decided that the reason must be that fishes could not be brought alive to the sacrificial table, and that in a dead sacrifice God had no pleasure. There is still a danger of our offering a dead, and therefore an unacceptable, sacrifice.

Side-Stepping 309

1 Cor. 9:26. This is a word borrowed from the vernacular of the boxing bout, which has come into our common speech. In its original sense it referred to the alertness of some nimble pugilist—not as heavy a hitter, perhaps, as his opponent—who got out of the way of blows by quickly stepping aside. In its accommodated sense it has come to describe any action by which man extricates himself from a situation personally unpleasant, or by which he evades the full force of accountability and responsibility which he has legitimately brought upon himself. It is the new coinage for the Artful Dodger or the Slippery Sam in political and business life. Instead of the man's being where you might expect him, and where he ought to be, he is somewhere else. We are woefully afraid that there are too many men who, instead of standing up and manfully fighting, are engaged in "side-stepping."

Paul did not disdain to borrow his metaphors

and illustrations both from the runners and the boxers. He writes: "So fight (or box) I, as not beating the air; but I buffet (or bruise) my body, and bring it into bondage." He didn't allow his carnal nature to practice any "side-stepping"

—*Western Christian Advocate*

Keep the Soul on Top 310

1 Cor. 9:27. A little boy, on returning from Sunday School, was asked what he had learned in his class.

"Well, mamma," said the little fellow, "I have learned that it is always best to keep the soul on top. Teacher said so and taught us a verse that means that."

"What was the verse, darling?" said the wondering mother.

"I can't remember it, mamma; but that's what it means, anyway."

The mother thought long, and finally by dint of much questioning, found it was Paul's declaration: "But I keep under my body, and bring it into subjection;" and tears came to her eyes as she thought the little son had gotten the larger meaning of the text in his homely interpretation, "Keep the soul on top."—*Exchange.*

There is a slight difference between the two most-used versions. The rendering above is that of the King James version, The American Revision says, "I buffet my body, and bring it into bondage." One commentator translates the last clause, "lead it as a slave." Paul drops the figure of the boxing-bout and turns to the master and slave of common life. He will be master over his lower nature. The body is only his servant—slave in Roman life.

Rejected 311

1 Cor. 9:27. Rev. Thomas Phillips, Baptist minister of London, was recently exploring liquor saloons for missionary purposes when he came on a besotted human derelict, who called him by name, and asked if Mr. Phillips did not remember him. Then the minister recognized the miserable drunkard as his former Sunday School teacher in Wales. It was an illustration of the real danger to which every Christian is exposed, of which the Apostle Paul testified when he said that he fought his appetites to bring his body into bondage, "lest by any means, after I have preached to others, I myself should be rejected."—*The Congregationalist.*

Forgot His Own Warning 312

1 Cor. 9:27. As the motorman of a subway train in New York was approaching a station, he saw, to his horror, a man climbing out of a manhole immediately in front of the car. It was impossible to shut off the power in time to save his life, for the train was close to the unfortunate man at the moment. It passed on, leaving him a mangled corpse. He proved to be a trackwalker who had occasion to inspect the lower levels, and having done his work, was emerging from the hole just as the train reached the place. A pathetic feature of the accident was the testimony of another employee, who said he had been saved only a few hours before, from being killed in just the same way, by the very man who had now lost his own life. It is strange that a man so well aware of the danger as to warn another, should have been so incautious as to himself. There are some engaged in Christian work of whom it is feared that the same thing may be said. There needs to be continued vigilance on the part of every man lest the fate spoken of by the Apostle befall him.

Lest that by any means, when I have preached to others, I myself should be a castaway. **1 Cor. 9:27.**

Love Holds No Grudge 313

1 Cor. 13:5. The King James Version is "thinketh no evil." The Revision is "taketh no account of evil." The figure is that of an accountant making entries in his book. When it comes to grudges and old scores, love keeps no books. Hatred learns and cons such things by rote and waits patiently "for a chance to square up." One of the most vicious proverbs that passes current in ordinary conversation is "revenge is sweet." Like many another wise proverb, that is about as far as possible from the truth, There is nothing sweet in hatred, and hatred is the breeder of revenge. Love, on the other hand, is too generous and open-hearted to hold a grudge. Love does not keep books on evil.—*S. S. Times.*

"Eat Not" 314

Rom. 14:13-21; 1 Cor. 10:19-31. In Paul's letters to the churches at both Rome and Corinth we come across what was a burning problem then but which is obsolete in Christian countries today —the eating of meats which had been offered in worship to idols. It seems to us absurd, a tempest in a tea-pot. But to understand the situation, one must take into account the strength of early education, of life-long and universal beliefs and superstitions.

The pagans made a great show of respect to their gods. They gave dinner-parties in their honor, either in their own homes or at the temple of the god. The meats on the table had been sacrificed to the god, or offered upon his altar, or before the idol, the image of the god. In eating it, the man was supposed to come into communion with the god, as we today go to the "Lord's Table" and call the act a "communion service."

Suppose you were an ancient Christian and received this invitation:

"Antonius, son of Ptolemaeus, invites you to dine with him at the table of Lord Serapis in the honor of Claudius Serapion on the sixteenth at three o'clock."

What would you do?

Many such invitations were found among the Oxyrhynchus papyri; for example:

"Apollonius requests you to dine at the table of the Lord Serapis on the occasion of the approaching coming of age of his brother at the temple of Thoeris."

"The Exegetes request you to dine at the temple of Demeter, which is the 9th at the 7th hour."

"Xenicus, also called Pelius, invites you to his wedding . . . to-day, Pharmouthi 22, at 8th hour."

These are invitations of the first and second centuries, but in non-Christian countries the problem is met today. A missionary in Syria tells these stories in the New Century Teacher's Monthly:

A few days ago one of the few women merchants of this town had occasion to employ muleteers and camel drivers from a distant district. They warned her, "Cook not for us any or with any of your preserved mutton. Our dishes shall be vegetable and grain seasoned with olive oil and butter." Nevertheless she mischievously seasoned their grain dishes with her rendered animal fat. They ate and were filled, and in answer to questions they affirmed that it was a splendid dish, and they enjoyed it immensely. She then confessed the deception, whereupon a ludicrous scene of angry protestation on the one side and of hysterical laughter on the other ensued. The poor men bent their heads back, opened their mouths wide, poured water into them, and kept rinsing and gargling for a good part of an hour.

In other circumstances in other parts of the country a trick of this kind might have led to bloodshed.

My host, a Christian, told me that he once received a piece of mutton as a present from a Mohammedan neighbor. My hostess insisted that the piece of mutton should either be returned with thanks or thrown away, because the sheep was killed in connection with a Moslem religious service. The husband tried to quiet her, not by saying it did not matter, but by assuring her that she was mistaken. "They would rather see us hung twenty times than give us of their sacrificial meat to eat." Today, then, sacrificial meat is neither given nor taken except among the sect making the sacrifice. On three annual occasions some of the Oriental Christians make offerings of bread, five loaves from each family, on the same day. The priest cannot use it all, and he sells it for less than the ordinary price of bread, but some evangelical Christians think it wrong to touch it, because it is connected with a service, part of which they condemn as idolatrous.

But a story that we can especially appreciate comes from Japan concerning a little American girl. It is told by her mother in the Christian Endeavor World:

In every Japanese home there is a shelf, called the "god-shelf," on which, in a wooden shrine made in the form of a temple, are set out the idols of the household, and the little white wooden tablets, in the shape of a tombstone, on which are written the names of the members of the family who have died.

And every day a small portion of the rice cooked for the family is placed in front of this shrine for the spirits of the gods and of the beloved dead.

A vase of flowers and a tiny lamp, or sticks of burning incense, are also placed before this household shrine; and each member of the family is expected each day to bow and pray before it.

One day our little seven-year old daughter, born in Japan, and whose playmates were Japanese children, and who was in many respects a thorough Japanese, wearing their clothing, wooden shoes and all, speaking their language, and enjoying Japanese food quite as well as any of the American food on our own table, came home from a visit to a neighbor's, and asked if we had ever tasted *hiboshigaki*, a kind of dried persimmon.

The answer being "Yes," she said: "Why don't we have some, then? They look *so* good, I should like to taste them."

We told her that they did taste good, but we considered them unwholesome.

She said the neighbors had some, and the children were eating them, and she wanted them too.

I thought it strange they had not offered her any, for in Japan even the children are always polite; but she said, "They offered me some, but I didn't take any, for they were up on the god-shelf; and, when the children took any, they had to go up and make a bow before the shrine, and say a little prayer to the spirits. I didn't want to do that, and so they said I need not say the prayer, but, if I just made the bow, it would be all right; but I didn't think I ought to do that; so I didn't get any; but I want some, for they look *so* good!"

While she was a thoroughgoing Japanese in so many respects, and had never heard a word concerning the eating of meat offered unto idols, she was too good a little Christian to think of making a bow before a heathen shrine, even to get a sweetmeat she very much craved.

It had never occurred to us that she might be tempted in this way in the Japanese homes; so she had never had any specific instructions in the matter, but her own heart taught her to witness for *her* God by refusing even to bow before any other.

Spear Thrusts

REV. A. J. ARCHIBALD, Nashua, N. H.

Treat Jesus Right 315

Matt. 27:22; John 9:38. Jesus himself has told us that if we confess him he will acknowledge us before the Father. In other words, his treatment of us in that Great Day will depend largely on how we are treating him now. He will be the Judge on the great white throne.

Not long since Massachussets, and in fact the country, was startled when a jury pronounced Ponzi, "Not guilty!" The case seemed so clear to many. Mr. Allan, the prosecutor, could not contain himself and said things about the jury. The K. K. Klan charges the jury system with failure. In many recent cases we have examined and wondered at the verdict, But after all what can you expect? They are just ordinary folk and

sometimes they cannot agree after days. They want sleep and food and freedom and they say impatiently, "Let us get some verdict now." It has been asserted that juries have been even known to toss pennies and to cut cards to assist in their decisions. Poor fellows, blinded by sentiment and oratory of opposing counsels and race prejudice, we are not surprised that they make errors.

But in that day, we are to come, not before a jury, but before Him who will read the thoughts of our hearts. All the facts will be on the table. "What will he do with me?" is answered very largely by our answer to this question, "What Shall I Do with Jesus?"

Jesus Knows Us 316

John 10:14; 1 Cor. 13:12. A few months ago Foch was a visitor in New York. At that time one of the daily papers of that city published a very telling picture; a young soldier standing in an upper window looking down on a crowded street, watching Foch pass in a car. The returned man was leaning on crutches and one leg was off at the knee. Below the picture was written, "His first view of Foch." He had been "over across" and fought with the rest till a shell found him. But war is so tremendous a thing, that though he had done his full duty he had never in any way come in touch with his Commander-in-chief.

Some people talk of God and of his Son as though they were so mighty that we could never know them personally. Foch was not to blame for not knowing our hero. His heart was all right, but he was only human. The heart of Jesus is wonderful and he is more than human. So much more! He is the infinite Christ that can be known by every son of man.

A Changed Man 317

John 3:3; Titus 3:5. Zacchaeus was changed. His contact with Christ had made him different. As we find men today over-shrewd, is there hope of change or is the case one for despair?

A foreman in a car shop said to me, "We have an auger in the shop that bores a square hole." This was new to me, I thought it a joke. Next time I visited the shop I asked to see it. There it was; a round auger, but attached to it was a gouging arrangement that chipped out the corners. The whole thing was run by compressed air and when the auger had been withdrawn, there, sure enough, was the square hole. It was hard to believe it; but there it was. They made hundreds of those holes every day.

We may deny that men are changed, and even as we make our assertions some soul opens to the Christ and the man is not the same. The dishonest man is now square. The unclean becomes holy. The changing power of the Son is the hope of the earth.

Dwarfed 318

Eph. 2:12; 2 Peter 2:2. A year ago a party of Americans, looking for oil wells in upper Venezuela, came across a strange tribe of men and women not over four feet tall. They were naked. They had no real houses, just roofs for sunshades. They had little bows and arrows. They were about the same as were our forefathers in Britain 2500 years ago. In these centuries, what progress! Jesus came and after him free government and education and fine buildings and family life and churches. All these boons and a thousand others have been coming to us, but not to this tribe, living in their Andean valley. They got no uplift and no blessing and no health laws. Living on poor food they have failed to strike the pace in development. We are startled at the picture they present.

There are people in every community of this Republic who live their lives away from the Book, and far from God and the highest forces and influences and when they are warned, they understand that such figures would be as grotesque in heaven as those Indians of the far South would be on Broadway.

Stewardship 319

1 Cor. 16:2; Acts 4:37. This is the day of large corporations for merchandising. Chain stores have branches in many cities. In charge of each branch is a manager. The money and the goods and the store all belong to the corporation. The manager is in charge, but he sends in monies and stock reports just as often as the directors bid him. He gets his living and some comforts and luxuries out of the business, but he continuously recognizes the ownership behind. If he forgot that he would land behind prison bars.

There are men and women who take health and genius and money and opportunity and everything else that the great God supplies and straightway forget the One above.

Hold On 320

2 Tim. 4:7; John 6:68. A humble, faithful Christian who had had little mental training was at one time almost overwhelmed by the arguments of a better equipped skeptical friend. Years afterwards he said that he might have dropped the religion of Christ but for three reasons: First, he was a man that was going on somewhere, and if he gave up the religion of Jesus he had no real information in regard to the after life. Second, he had had a wonderful mother who had faced death with a smile of triumph as she passed out with Jesus. A religion that makes a person face death that way must not be dropped too hurriedly. Third, he had three young daughters and he would rather see them dead and in their graves than to live in a world from which the influences of the Gospel had been subtracted. So he kept his faith. Through the storms of criticism and irreligious intellectualism, let us hold on! You can ride out any storm.

Be Ye Thankful 321

Psa. 95:2; Mark 8:6. Gratitude is a highly prized virtue. How we love to see it in the home; yes, and we like to see it among the nations. Is France

as grateful to Russia and Britain and America as she ought to be?

A lady went into a store to buy a century plant. "Will this really bloom in a hundred years?" she inquired. "If it does not, bring it back and I will give you another," replied the salesman.

Now people have bought century plants and tended them for many years and given them to their children and the children have watched over them and by and by the time came for the blossom, and if no blossom should appear how keen would be the disappointment! Is it not true that our God has nurtured us, and redeemed us, and wooed us, and been our Father, with all that word signifies, and now after all these years he looks for gratitude and finds none! Let us lift our songs of praise and be truly thankful.

Tried and Proven 322

John 7:17; Acts 5:39. The religion of Jesus Christ has been well tested. In college days in the geological labratory we were supposed to identify rocks by various testings. One was the test for lime. If you put a certain acid on a rock and there was an effervesence you were sure that there was lime in it. They use the acid test on metals. Some metals are slightly damaged, some destroyed, while pure gold defies acid and maintains itself. "The acid test" has become proverbial

Gamaliel would give Christianity the acid test of the ages. He told them in his day that if the Church was not of God it would perish and if it were of God nothing could sestroy it. Give it a chance! Let time test it! The test has been thoroughly made. If we cannot find out in nine teen hundred years when can we be sure? The Church may have her failures, but her gigantic successes have overshadowed them. She has stood the test. She has defied the ravages of time, and is today sweeping on to her culmination. Members of God's Church, be of good cheer!

Cut Gems: Light-Reflecting Illustrations

The Radiophone and Prayer 323

Matt. 7:7; Luke 11:9. One of the greatest inventions of the age is the radiophone. One can see the possibility of telegraphy, of dots and dashes being carried through a wire by electricity. One can conceive of the reasonableness of carrying voice vibrations over the telephone by means of electricity. But one stands perfectly amazed and astounded at the reality of picking up voice vibrations from the air by means of radio. If it has done anything for our faith, it has strengthened our belief in prayer. If men can speak with each other at a distance of hundreds of miles through the air without intervening connections, why cannot the Almighty hear the prayers that we offer to him.

Jesus felt the need of prayer. He spent so much time in prayer. Even through entire nights. he was in prayer with his Father. Prayer to him was such a natural thing. He was so spiritually minded that he loved it.

Jesus as our leader in prayer gave a blessed promise concerning prayer, "Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you." Let us pray on, for our Father hears and answers prayer.—*Rev. John Y. Broek.*

Loyalty to Christ 324

Phil. 3:7; John 21:17. The devotion paid by bees to their queen is well known. No matter how many misfortunes befall the hive, as long as the queen is left, the workers will keep cheerfully at their task, building up what has been destroyed. If, however, the queen dies or is removed from the hive, the bees lose heart and courage, industry ceases, and the unhappy insects will soon perish amid their unfinished work. A French bee keeper sometimes sends to Italy for a queen bee. The bee is sent, inclosed in a little box, together with two or three attendants, and a small amount of food. If the trip is long, the attendant bees usually arrive thin and half starved, but the queen is always plump and healthy. On one occasion, when the package was delayed in transmission, the faithful servants were all dead, but the queen was in good condition. The bees had given her the last drop of honey from their little sacs.

"What things were gain to me those I counted loss for Christ." Phil. 3:7. "Lord thou knowest all things; then knowest that I love thee." John 21:17.

Degrees in Heaven 325

2 Pet. 1:11; 1 Cor. 3:10. A lady was bringing her plants into the house in the autumn. Some had hardly grown at all—they had made no progress and produced no bloom. They had just lived and that was about all. Others had done well—grown strong and beautiful, and repaid her care by abundant blossoms. The former were taken in and saved from perishing, but had obscure places, with little regard or use—just saved, and that was all—while those which had used their powers and opportunities were taken to grace the parlors and windows of the house, and given missions of beauty and power. So it is with people in God's garden and house. Some are just saved, "so as by fire;" they "hardly enter in." But those who live lives of loving service to God and humanity, have an abundant entrance into the joy of the Lord.

The Parable of the Pipes: Church Co-operation 326

1 Cor. 12:14, 15, 25, 26, 27. The Church of Jesus Christ is like unto a pipe organ, which a certain far-famed musician was asked to play. This musician, before he played in public, went forth early in the morning to test the keys, the stops and the pedals. Behold, this is what he found. One hundred of the keys were discon-

nected with the pipes. One hundred of the keys would not sound with a full bellows (and the bellows leaked). One hundred of the keys were found sticking. Fifty pipes were out of tune. Behold what manner of music did he produce? However, with the keys which were in tune he played such portions of his music as were pssible for him to play. With few combinations and with great skill he made some little harmony which attracted a few of the faithful to service. Those who were called came and worshipped and then they went out and worked. They were few in number, but with the Father's blessing they accomplished much for the Master's Kingdom. But the world which sat closely by, with folded hands, wondered why the church accomplished so little. To which class of pipes do you belong? When asked to co-operate, do you respond?—*J. C. Hills, D.D.*

Taking Prompt Advantage of Privilege 327

2 Cor. 6:2; Eph. 5:16. After his retirement from the army, General Robert E. Lee became the president of a small college in Virginia. Here he had to do foundation work in instilling habits of obedience into the students and in gradually assisting the institution to a greater prosperity.

Among other incidents of college discipline, it is told us that a youth from the far South, having "cut lectures" to go skating, an accomplishment he had just acquired, was summoned to appear before the president, and, having made his defense, was told by the General that he should not have broken the rule of the institution, but should have requested to be excused from attendance on lectures.

"You understand now?"

"Yes, sir. Well, General, the ice is fine this morning. I'd like to be excused today," promptly replied the ready youngster.

At the first opportunity, this youngster took advantage of the privilege offered. Would that men would do the same toward God!—*Rev. Benjamin L. Herr.*

The Glory of a Great Name 328

Acts 11:26; I Pet. 4:16. Thomas Nelson Page says that at the close of the Civil War General Lee was offered all sorts of openings, ranging from valuable jobs in vaudeville to positions in the realms of finance. But he refused them all. On one occasion he was approached with the tender of the presidency of an insurance company at a salary of $50,000 a year, and his declination on the grounds of unfitness was promptly met with the reply: "But, General, you will not be expected to do any work; what we wish is the use of your name." Then came Lee's famed reply, "Do you not think," said he, "that if my name is worth $50,000 a year, I ought to be very careful about taking care of it?"

"Christian" is a great name. We should live worthy of it. "God" is the greatest name. It should be held in reverence by both lip and life.—*Rev. B. L. Herr.*

Making Right Atmosphere 329

Rev. 1:10; 1 Cor. 13:1-13. They have been making a great improvement in the working of a mine in Brazil by the simple expedient of installing an air-cooling plant. The hot, moist air dulled the faculties of the workers, who are not too keen under the best circumstances. Stupid minds mean accidents, and these have been much less frequent since the air-cooling plant was installed. The men move about more briskly, and see and avoid danger more readily.

The principle applies to all workers and all kinds of toil. The right atmosphere makes all the difference between success and failure. In an atmosphere of hatred, of greed, of selfishness, of quarrelsomeness, no good work can be done. Introduce an atmosphere of mutual trust and helpfulness, of sunny cheer, of confidence, and of hopefulness, and the output is doubled at once. It is not the machinery, though that may be perfect; it is the atmosphere around the machinery. —*C. E. World.*

The Week-Ender 330

Ex. 20:10; Isa. 58:13. The week-ender may be a menace to the life of the church, and he often destroys his own religious life as well. He frequently begins his "week-ends" the first of May, and keeps them up every fair Sunday until December. He owns an automobile, and has no mercy on it. Being foot-free, he can go where he listeth. He can spend Saturday and Sunday at his country cottage or with any friend who lives within a hundred and fifty miles of him. Or, if he can afford it, and he usually can, whether he gives anything to the church or not, he puts up at a hotel.

He seldom or never goes to church in summer, for his car claims him for a drive Sunday morning and for another Sunday afternoon. To be sure, the little, struggling church, where every one counts, would be greatly helped by his presence and by his greenback.

But what does he care for the church, especially where he isn't known or his absence noted?

If it is a rainy day, since he isn't expected by his neighbors to be at home, he spends the day cleaning and tinkering his car.

If he saves money by visiting friends in the country, he probably keeps some or all of them from going to church in order to prepare a good dinner for him, while he also saves the money he would otherwise put into the contribution-box, and so doubly weakens the country church.

Thus in the course of from three to six months of "week-ending" he finds it just as easy to stay at home in the winter, or he finds the golf-links in spring and autumn more enticing than a church pew.

It is not difficult for the paragrapher to write more or less humorous skits about the week-ender; but he should be taken seriously, and if possible be reformed by those who still believe in churches. Above all, he should take himself seriously, and notice how *such* a week-ender dishonors God, the Sabbath, and the church of Christ.—*Christian Endeavor World.*

The Greatest Unused Power 331

Acts 1:8. A visitor to this country said that Niagara Falls is the greatest unused power in the world. "No, my friend," replied the Christian man to whom the traveler was talking, "the greatest unused power in the world is the power of the Holy Spirit." Greater than all physical forces, than all solar energies, than all human ingenuities whatsoever, is the ever-present, triumphantly enabling power of the Holy Spirit! Is it not a privilege to work through him, as he works in and through us?

The meaning and privilege lead us direct to the source of the ability which the Lord Christ promises. "Ye shall receive power, when the Holy Spirit is come upon you." For we must never obscure the origin of the soul's victorious and completing power. Lesser ways of self-realization are always in vogue. Fads, cults, science falsely so-called and philosophies sprung from the ancient east and modern west—all are as busy as bees which make no honey! What the Master is saying is this: You are spirits, imperfect and ungrown as yet; but he, the All-Perfect and Absolute, the Holy Spirit, shall indwell you and quicken you into fullness of being. Does not this go to the root of the matter? Are we not all spirits? Certainly we are! And yet the vast majority of the people act as if they were essentially bodies of flesh and nothing more.—*Rev. Frederick F. Shannon, D.D.*

Privilege By Practice 332

1 John 3:2. I once heard an unforgettable story of Josef Hoffman. While touring the country, he had to change trains at a railway junction. It was just a small village with a few stores, postoffice and hotel. Hoffman was in the hotel waiting for his train. In the parlor was a piano which enabled him to while away the time playing. The great pianist played piece after piece. The instrument seemed to realize its true capacity for the first time. As the thrilling strains rose at the master's touch, the village music teacher walked up to Josef Hoffman and said: "Say, young man, if you keep on practicing, you'll make a musician yet." I wonder what the old piano would have said, if it could have felt and talked? Something like this, I fancy: "Well, this is the crowning day of my life. I never knew such melodies were slumbering on my wires before. Others have played me, but somehow there were more discords than music. Now my true master has found me." And then one thinks of the naive words of the village music teacher. Far more than he realized, practice was the secret of Hoffman's wonderful playing. Is it not also true that we realize our privileges in Christ by constant practice? We become musicians of the Holy Ghost, one accent of which is never lost, as we betake ourselves into the melody room of our unseen Master and learn, through beautiful doing, what can never be taught by merely sympathetic listening.—*Rev. Frederick F. Shannon, D.D.*

SERMONS ON HUMAN CHARACTERISTICS

Rev. Robert Hopkins, Denver

Abel, the Man Who Doesn't Get a Chance.

Noah, the Man Who Would Reform the World.

Melchizedek, the Man Whose Church is in His Own Soul.

Abraham, the Man Whose Country is the World.

Isaac, the Man Who is Sacrificed for the Sake of His Family.

Jacob, the Man Who Conquers the Baser Self.

Joseph, the Man Who Will Not be Downed.

Moses, the Man Who Would Help Others to be Better.

Samuel, the Man Who Opposes the Principles of the World.

Joshua, the Man Whose Work is Directed by a Boss.

David, the Man Who Means Well.

Solomon, the Man Who Wins by Exalting a Common Interest.

Job, the Man Who Suffers, Yet Never Loses Hope.

Jonathan, the Man Who is a True Friend.

Isaiah, the Man Who Will Not be Frightened from His Purpose.

MOVING PICTURES AND SERMONS

Rev. H. L. Meyer has used motion pictures in connection with the evening services very successcessfully for more than two years in Decatur, Ill. The film is shown following a short sermon preached by Mr. Meyer and is chosen for its power to illustrate the thought in the sermon. Among the pictures shown are:

Sermon, "Lost and Found;" picture, "The Little Minister."

Sermon, "Christianity in Four Words;" picture, "Appearances."

Sermon, "If Christ Had Not Risen;" picture, "The Day Resurgent."

Sermon, "Who Is a Christian?" picture, "Experience."

Sermon, "The Peril of Indecision;" picture, "Richard the Third."

EVANGELICAL SERMON TOPICS

Rev. W. E. Troup, Akron, Ohio

"The Character of God." John 4:24.

"The Person of Jesus Christ." John 1:4.

"The Function of the Holy Spirit." John 15:26; 16:8, 13: 14:26.

"The Awful Fact of Sin." 1 John 1:10.

"The Marvel of the Atonement." Heb. 10:11-14.

"The Glory of Salvation." John 1:12.

100 for Christ and the Church by Easter.

Every one win one. What less dare we do?

Broaden your life by linking up with the Church. Let your questing better self lead you to Church.

The Church offers satisfaction to man's most ancient need.

Millenniums of history have produced the Church to satisfy man's most ancient need.

The Pastor and His Young People

FIVE FEBRUARY BIRTHDAYS IN AMERICA

George Washington, 1732.
Abraham Lincoln, 1809.
Mary Lyon, 1797.
Henry Wadsworth Longfellow, 1807.
James Russell Lowell, 1819.

* * *

IN EUROPE

Nicholas Copernicus, 1473.
George Frederick Handel, 1685.
Charles Lamb, 1775.
Victor Hugo, 1802.
Charles Dickens, 1812.

FIVE FEBRUARY EVENTS

Death of Martin Luther, 1546.
Mary Stuart, queen of Scots, beheaded 1587.
Cession of Florida to United States by Spain, 1819.
Gold-digging commenced in Australia, 1851.
First ship passed through Suez Canal, 1867.

Books for the Minister to Recommend to His Youth

Hero Stories From the Old Testament
By Seymour Loveland
Rand, McNally & Co., Chicago

The Book of Missionary Heroes
By Basil Mathews
$1.50 George H. Doran Co., New York

The Bells of the Blue Pagoda
By Jean Carter Cochrane
$1.75 The Westminster Press, Witherspoon Bldg. Philadelphia

* * *

The pastor is sometimes asked to suggest books for presents to children and young people. Often he will do well to suggest a book to a bright boy or girl. Many a person's life has been changed by reading the right book at the right time. Sometimes the minister in a small town can suggest books for the town public library. The Book of Missionary Heroes would be especially approriate for this purpose. These Hero Stories from the Old Testament are vividly told, interpreted with slight detail in line with the Bible narrative. Two children round about the age of twelve were asked to read these stories and they pronounced them very interesting. The Bells of the Blue Pagoda, is an interesting, exciting story of life in China, which Dr. I. T. Headland says is true to Chinese life.

A Story To Tell in Sunday School

Keeping Watch Above His Own

This world seems to run on day after day, year after year, like a well-oiled machine which the engineer starts to running and then goes away. Or, like a ball in a bowling alley, which, when thrown with force, rolls down the groove without further direction or guidance. The sun rises and sets, the seasons come and go, men live and die, nations flourish and decay, and we are minded to say (with the ancient Preacher in Jerusalem, "That which hath been is that which shall be."

And then we read of something that has happened which suggests that the Engineer has not left his world to tun at its own will, but that He is standing by, ready to control or direct ir if needed.

Many years ago there was a missionary in west central Africa, named Dennis, who saw that his converts needed most of all things, to have the Bible in their own language. He wanted authority for his teaching, he wanted to read to them God's law from the God-given book. He wanted to leave God's words with them to guide them after he was dead.

So he toiled for years in tropical heat, putting the speech of an African tribe into a written language, and translating the Bible into it. It was a terrible task, but at last it was finished.

What should he do now? There were no printing-presses in the heart of Africa. No ordinary printing house in Europe or America could print a Bible for a black tribe speaking a strange African dialect. The cost would be immense. If any of your fathers are printers, ask them about it. And the demand for the book would be very small. Must Mr. Dennis lose all his labor for so many years?

No, for there are in England and America, great Bible societies, to which Christian people give money that they may print Bibles in all manner of strange languages, regardless of cost.

So Mr. Dennis set sail for England to have the English Bible Society print his precious manuscript. But by this time the Great War was on,

and German submarines were roaming the seas. And one day the ship the missionary was on was torpedoed and sent to the bottom of the ocean. The missionary was drowned. The Lord took his faithful servant to his reward in a better world. And strangely enough the wooden box containing the precious manuscript was not entangled in the wreck, but floated free of the sinking ship out on the waves of the Atlantic. No ship, no fisherman's boat captured the box. It drifted to no pagan or savage land, whose inhabitants might destroy it, ignorant of its value. It was not cast upon a desolate coast, to decay upon waste sands or barren rocks.

Driven by storms along the tossing waves the box with its precious freight at last floated off the coast of Wales. There a friendly west wind cast it upon the rocks of the shore. The people who found the box investigated its contents, realized the possible value of those sheets of paper covered with unintelligible words, and sent word of their discovery to those who might know what they were. And so the Bible was rescued for the waiting tribe in Nigeria. Can you not catch a glimpse of the hand of the Lord which guided the box, and marshalled winds and waves to carry it where its value might be known? "God buries his workmen but carries on his work." Missionary Dennis went to his reward and the results of his long toil were safeguarded.

Two Good Results

The Rev. F. E. Eastman, pastor of the Federated Methodist-Congregational Church of Amherst, O., preached recently on the topic, "Life's Railroad," with this outline:

Life is Like a Railroad Because:

1. It is a Road that Leads Somewhere.
2. You Can Go Two Ways.
3. It Costs Something to Go Where You Want to.
4. There are Always Signals Along the Way.
5. To Leave the Track Means a Wreck.
6. Not All Trains are of the Same Importance.

The sermon was preached without announcing any text. The children and young people were asked to select a suitable text and hand the reference to a committee the next Sunday. The committee, a week later, reported that the text chosen by the most persons was Isa. 35:8.

A comparatively slight thing with an unexpected or original turn to it, is sufficient to arouse attention and interest. Of course the device must be frequently changed.

And if the idea calls for the co-operation of the hearer, even in a slight way, the plan is raised a degree in pedagogy and efficiency.

The results of frequent, slight devices like these are better than those from many more elaborate sensational schemes. This plan directed the interest of the older boys and girls towards both the sermon and the Bible. (**continued on page 577**)

THE HOMILETIC YEAR—February

LINCOLN'S BIRTHDAY

WASHINGTON'S BIRTHDAY

Abraham Lincoln
Born, February 12, 1809

Suggestive Texts and Themes 333

Great by Great Service: "Whoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Matt. 20:26, 27.

The Serviceable Life: "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

Lincoln, the American Great-Heart: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such men over them." Ex. 18:21.

Lincoln Was Blest to Bless: "I will bless thee and make thy name great, and be thou a blessing." Gen. 12:2.

Lincoln a God-Called Man: "The Lord raised up a deliverer." Judges 3:9.

Lincoln Longed to Promote Peace: "My soul hath long dwelt with him that hateth peace. I am for peace, but when I speak, they are for war." Psa. 34:14.

Lincoln a Lover of Peace: "Be of good courage, and let us play the man for our people, and for the cities of our God; and the Lord do that which seemeth him good." 2 Sam, 10:12.

Lincoln's Faith: "He endured as seeing him who is invisible." Heb. 11:27.

The Character of Lincoln: "As a man is, so is his strength." Judges 8:21.

Lincoln and His Life Lessons: "The memory of the just is blessed." Prov. 10:7.

Lincoln's Growth Under Pressure: "Cast down, but not destroyed." 2 Cor. 4:9.

Lincoln a Great General 334

Throughout the four years of war, Mr. Lincoln spent a great deal of time in the War Department, receiving news from the front and conferring with Secretary of War Stanton concerning military affairs.

Mr. Lincoln's War Secretary, Edwin M. Stanton, who had succeeded Simon Cameron, was a man of wonderful personality and iron will. It is generally conceded that no other man could have managed the great War Secretary so well as Lincoln. Stanton had his way in most matters, but when there was an important difference of opinion he always found Lincoln was the master.

Although Mr. Lincoln's communications to the generals in the field were oftener in the nature of suggestions than positive orders, every military leader recognized Mr. Lincoln's ability in military operations. In the early stages of the war, Mr. Lincoln followed every plan and movement of McClellan, and the correspondence between them proves Mr. Lincoln to have been far the abler general of the two. He kept close watch of Burnside, too, and when he gave the command of the Army of the Potomac to "Fighting Joe" Hooker

he also gave that general some fatherly counsel and advice which was of great benefit to him as a commander.

Lincoln's Confidence in Grant 335

It was not until General Grant had been made Commander-in-Chief that President Lincoln felt he had at last found a general who did not need much advice. He was the first to recognize that Grant was a great military leader and when he once felt sure of this fact nothing could shake his confidence in that general. Delegation after delegation called at the White House and asked for Grant's removal from the head of the army. They accused him of being a butcher, a drunkard, a man without sense or feeling.

President Lincoln listened to all of these attacks, but he always had an apt answer to silence Grant's enemies. Grant was doing what Lincoln wanted done from the first—he was fighting and winning victories, and victories are the only thing that count in war.

Lincoln a Great Diplomat 336

The War of the Rebellion revealed to the people—in fact, to the whole world—the many sides of Abraham Lincoln's character. It showed him as a real ruler of men—not a ruler by the mere power of might, but by the power of a great brain. In his Cabinet were the ablest men in the country, yet they all knew that Lincoln was abler than any of them.

Mr. Seward, the Secretary of State, was a man famed in statesmanship and diplomacy. During the early stages of the Civil War, when France and England were seeking an excuse to interfere and help the Southern Confederacy, Mr. Seward wrote a letter to our minister in London, Charles Francis Adams, instructing him concerning the attitude of the Federal government on the question of interference, which would undoubtedly have brought about a war with England if Abraham Lincoln had not corrected and amended the letter.

He did this, too, without yielding a point or sacrificing in any way his own dignity or that of the country.

In the High Places 337

Once when President Lincoln was receiving callers at the White House a man and his wife, who had just returned from Ecuador, were among the visitors. Lincoln knew them, and greeted them heartily.

"Did you meet our minister, Fred Hassaurek, at Quito?" he asked.

"Yes, Mr President," replied the man; "and he told me to tell you that he wouldn't change places with you. In Quito he is more than nine thousand feet above the level of the sea, and he says that he, not you, holds the highest office in the gift of the American people."

"Yes," rejoined Lincoln, "and besides that Hassaurek has a much easier job than I."— *Youth's Companion.*

Lincoln's Way to a Child's Heart 338

Charles E. Anthony's one meeting with Mr. Lincoln presents an interesting contrast to those of the men who shared the emancipator's interest in public affairs. It was in the latter part of the winter of 1861, a short time before Mr. Lincoln left for his inauguaration at Washington. Judge Anthony went to the Sherman House, where the President-elect was stopping, and took with him his son Charles, then but a little boy. Charles played about the room as a child will, looking at whatever interested him for the time, and when the interview with his father was over he was ready to go.

But Mr. Lincoln, ever interested in little children, called the lad to him and took him upon his great knee.

"My impression of him all the time I had been playing about the room," said Mr. Anthony, "was that he was a terribly homely man. I was rather repelled. But no sooner did he speak to me than the expression of his face changed completely, or, rather, my view of it changed. It at once became kindly and attractive. He asked me some questions, seeming instantly to find in the turmoil of all the great questions that must have been heavy upon him, the very ones that would go to the thought of a child. I answered him without hesitation, and after a moment he patted my shoulder and said:

" 'Well, you'll be a man before your mother yet,' and put me down.

"I had never before heard that homely old expression, and it puzzled me for a time. After a moment I understood it but he looked at me while I was puzzling over it, and seemed to be amused, as no doubt he was."

The incident simply illustrates the ease and readiness with which Lincoln could turn from the mighty questions before the nation, give a moment's interested attention to a child, and return at once to matters of state.

In a Hopeless Minority 339

The President was often in opposition to the general public sentiment of the North upon certain questions of policy, but he bided his time and things usually came out as he wanted them It was Lincoln's opinion from the first that apology and reparation to England must be made by the United States because of the arrest, upon the high seas, of the Confederate Commissioners, Mason and Slidell. The country, however (the Northern States), was wild for a conflict with England.

"One war at a time," quietly remarked the President at a Cabinet meeting where he found a majority of his advisers unfavorably disposed to "backing down." But one member of the Cabinet was a really strong suporter of the President in his attitude.

"I am reminded," the President said after the various arguments had been put forward by the members of the Cabinet, "of a fellow out in my State of Illinois who happened to stray into a church while a revival meeting was in progress. To be truthful, this individual was not entirely

sober, and with that instinct which seems to impel all men in his condition to assume a prominent part in proceedings, he walked up the aisle to the very front pew.

"All noticed him, but he did not care; for a while he joined audibly in the singing, said 'Amen' at the close of the prayers, but, drowsiness overcoming him, he went to sleep. Before the meeting closed, the pastor asked the usual question—'Who are on the Lord's side?'—and the congregation arose en masse. When he asked, 'Who are on the side of the Devil?' the sleeper was about waking up. He heard a portion of the interrogatory, and, seeing the minister on his feet, arose.

" 'I don't exactly understand the question,' he said, 'but I'll stand by you, parson, to the last But it seems to me,' he added, 'that we're in a hopeless minority.'

"I'm in a hopeless minority now," said the President, "and I'll have to admit it."

Lincoln-Depew Story 340

Chauncey M. Depew says that Mr. Lincoln told him that he was trying a case in Illinois where he appeared for a prisoner charged with aggravated assault and battery. The complainant had told a horrible story of the attack, which his appearance fully justified, when the District Attorney handed the witness over to Mr. Lincoln for cross-examination. Mr. Lincoln said he had no testimony, and unless he could break down the complainant's story he saw no way out. He had come to the conclusion that the witness was a bumptious man, who rather prided himself upon his smartness in repartee and so, after looking at him for some minutes, he said:

"Well, my friend, how much ground did you and my client here fight over?"

The fellow answered: "About six acres."

Well," said Mr. Lincoln, "don't you think that this is an almighty small crop of fight to gather from such a big piece of ground?"

The jury laughed. The Court and District-Attorney and complainant all joined in, and the case was laughed out of court.

Lincoln 341

The signing of the Emancipation Proclamation was a great event, and yet it was but the symbol of another, still greater and more momentous. We who celebrate this anniversary should not forget that the same pen that gave freedom to four millions of African slaves, at the same time struck the shackles from the souls of twenty-seven millions of Americans of another color. In any country, regardless of what its laws say, wherever people act upon the idea that the disadvantage of one man is the good of another, there slavery exists. Wherever in any country the whole people feel that the happiness of all is dependent upon the happiness of the weakest, there freedom exists. In abolishing slavery, Lincoln proclaimed the principle that, even in the case of the humblest and weakest of mankind, the welfare of each is still the good of all.—*Africo-American Presbyterian.*

Abraham Lincoln 342

A log cabin and rough—
This was house and home enough
For one small boy; there in the chimney place
With glowing face
The eager young eyes learned to trace
Staunch old tales of staunch old men;
In the firelight there and then
The soul of Lincoln grew—
And no one knew!
Only the great and bitter strife
Of later days brought into life
Great deeds that blossomed in the gloom
Of that dim shadowy firelit room.

—*Anette Wynne.*

Sorry For the Horses 343

When President Lincoln heard of the Confederate raid at Fairfax, in which a brigadier-general and a number of valuable horses were captured, he gravely observed:

"Well, I am sorry for the horses."

"Sorry for the horses, Mr. President!" exclaimed the Secretary of War, raising his spectacles and throwing himself back in his chair in astonishment.

"Yes," replied Mr. Lincoln, "I can make a brigadier-general in five minutes, but it is not easy to replace a hundred and ten horses."

Lincoln's Mild Rebuke 344

Dr. Jerome Walker, of Brooklyn, was showing Mr. Lincoln through the hospital at City Point.

'Finally, after visiting the wards occupied by our invalid and convalescing soldiers," said Dr. Walker, "we came to three wards occupied by sick and wounded Southern prisoners. With a feeling of patriotic duty, I said: "Mr. President, you don't want to go in there; they are only rebels.'

"I will never forget how he stopped and gently laid his large hand upon my shoulder and quietly answered, 'You mean Confederates!' And I have meant Confederates ever since.

"There was nothing left for me to do after the President's remark but to go with him through these three wards; and I could not see but that he was just as kind, his hand-shakings just as hearty, his interest just as real for the welfare of the men, as when he was among our own soldiers."

They Didn't Build It 345

In 1862 a delegation of New York millionaires waited upon President Lincoln to request that he furnish a gunboat for the protection of New York harbor.

Mr. Lincoln, after listening patiently, said: "Gentlemen, the credit of the Government is at a very low ebb; greenbacks are not worth more than forty or fifty cents on the dollar; it is impossible for me, in the present condition of things, to furnish you a gunboat, and, in this condition of things, if I was worth half as much as you, gentlemen, are represented to be, and as badly frightened as you seem to be, I would build a gunboat and give it to the Government."

Lincoln's Eloquent Inaugural Address 346

The wonderful eloquence of Abraham Lincoln—clear, sincere, natural—found grand expression in his first inaugural address, in which he not only outlined his policy toward the States in rebellion, but made that beautiful and eloquent plea for conciliation. The closing sentences of Mr. Lincoln's first inaugural address deservedly take rank with his Gettysburg speech:

"In your hands, my dissatisfied fellow-countrymen," he said, "and not in mine, is the momentous issue of civil war. The Government will not assail you.

"You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the Government, while I shall have the most solemn one to 'preserve, protect and defend' it.

"I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection.

"The mystic cord of memory, stretching from every battle-field and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be by the better angels of our nature."

Lincoln's Wit 347

On the occasion of a serenade, the President was called for by the crowd assembled. He appeared at a window with his wife (who was somewhat below the medium height), and made the following "brief remarks:"

"Here I am, and here is Mrs. Lincoln. That's the long and the short of it."

Some gentlemen were once finding fault with the President because certain generals were not given commands.

"The fact is," replied President Lincoln, "I have got more pegs than I have holes to put them in."

Lincoln and Patriotism 348

Two ladies from Tennessee called at the White House one day and begged Mr. Lincoln to release their husbands, who were rebel prisoners at Johnson's Island. One of the fair petitioners urged as a reason for the liberation of her husband that he was a very religious man, and rang the changes on this plea.

"Madam," said Mr. Lincoln, "you say your husband is a religious man. Perhaps I am not a good judge of such matters, but in my opinion the religion that makes men rebel and fight against their government is not the genuine article; nor is the religion the right sort which reconciles them to the idea of eating their bread in the sweat of other men's faces. It is not the kind to get to heaven on."

Later, however, the order of release was made, President Lincoln remarking, with impressive solemnity, that he would expect the ladies to subdue the rebellious spirit of their husbands, and to that end he thought it would be well to reform their religion.

"True patriotism," said he, "is better than the wrong kind of piety."

Too Many Widows Already 349

A Union officer said:

"The first week I was with my command there were twenty-four deserters sentenced by court-martial to be shot, and the warrants for their execution were sent to the President to be signed. He refused.

"I went to Washington and had an interview. I said:

" 'Mr. President, unless these men are made an example of, the army itself is in danger. Mercy to the few is cruelty to the many.'

"He replied: 'Mr. General, there are already too many weeping widows in the United States. For God's sake, don't ask me to add to the number, for I won't do it.' "

Lincoln's Patience 350

Old Dennis Hanks was sent to Washington at one time by persons interested in securing the release from jail of several men accused of being copperheads. It was thought Old Dennis might have some influence with the President.

The latter heard Dennis' story and then said: "I will send for Mr. Stanton. It is his business."

Secretary Stanton came into the room, stormed up and down, and said the men ought to be punished more than they were. Mr. Lincoln sat quietly in his chair and waited for the tempest to subside, and then quietly said to Stanton he would like to have the papers next day.

When he had gone, Dennis said:

"Abe, if I was as big and as ugly as you are, I would take him over my knee and spank him."

The President replied: "No, Stanton is an able and valuable man for this Nation, and I am glad to bear his anger for the service he can give the Nation."

Washington's Birthday

Born February 22, 1732

Washington's Military Genius

For a birthday celebration of George Washington, I can think of no phase of his life more appropriate to discuss than his military genius. This feature, overshadowed by his other mighty qualities, has lost by comparison in the minds of some, and others have passed him by when recounting the world's great generals, with the thought in mind of those who are known only for brilliant military exploits.

Genius is sometimes late in showing itself. Not so with Washington. As a child he listened with wide-eyed interest for hours to stories of war told by old soldiers and sailors of his acquaintance. As a youth in school he was leader in the snow-battles of his companions, and victory crowned that leadership.

No period of life displays the actual character better than that of school life, and none are so acute to recognize real ability as school boys.

The boy who by native ability commands is the one who leads to victory. So it was when Washington was a boy. Smartness sometimes leads, but smartness does not last. Genius gains more attention the longer the owner lives, and Washington had it. At the early age of nineteen he was appointed adjutant-general of his military district; at twenty-two he saved a British army from destruction, and a few years later, the fate of not only the American colonies, but the liberty of the English nation was entrusted to his hands to preserve. As a child he preferred hearing military stories to play. As a boy in the game of war to gain success, schoolmates learned to select George as leader. When barely of age, a British general, mortally wounded by an Indian bullet, was permitted to live just long enough to see his army routed, and to apologize for not following Washington's advice as to the conduct of the expedition. At forty-five he took his place beside Simon de Monfort and Oliver Cromwell, as preserver of English Liberty, and benefactor of the human race.—*Rev. G. Frank Burns.*

When Washington Died 352

When the news reached France that General Washington had died, on the fourteenth of December, 1799, Napoleon, who was then first Consul, promptly paid the great American every honor, ordering that the French flag be draped in mourning for ten days, and announcing the sad event to his soldiers in the following impressive words:

"Soldiers, Washington is dead. This great man fought against tyranny: he established the liberty of his country. His memory will always be dear to the French people, as it will be to all freemen of the two worlds, and especially to French soldiers, who like him and the American soldiers, have fought for liberty and equality."

He also ordered that a splendid funeral ceremony should be held on the Champs de Mars.

This is especially significant because it was only in 1798 that Washington had been recalled from private life, and reappointed commander-in-chief of the American armies in anticipation of a war with France, which fortunately never materialized, though there was some fighting at sea.

It is also significant, and distinctly creditable to both nations, that in Great Britain, too, the highest honor was paid to Washington's memory, the flags on all the British fleets being placed at half-mast to show their respect to the gallant general who had defeated them against such odds. —*W. Arnold.*

Some Traits of Washington 353

Washington started his career as a soldier when he was only a boy. During Great Britain's campaign against the West Indies, George Washington's half brother, Lawrence, found a friend in Jacob von Braam, a Dutchman, who later came to Virginia. Jacob von Braam, taking special interest in George, then ten years of age, drilled him in sword exercise and taught him what he knew of the science of war.

Washington's love for things military did not grow less as he became older. After his first battle he wrote to his brother: "I heard the bullets whistle about me, and, believe me, there is something charming in the sound."

The portrait painter, Stuart, once said to General Lee that Washington had a quick temper, but that he had it under wonderful control.

Although always very particular about his appearance, Washington was no dandy. He tells what he thinks on the subject in a letter written to his nephew in 1783. He wrote: "Do not conceive that fine clothes make fine men, any more than fine feathers make fine birds. A plain, genteel dress is more admired and obtains more credit than lace or embroidery in the eyes of the judicious and sensible."

Sullivan gives the following description of Washington's dress at a certain levee: "He was dressed in black velvet; his hair full dress, powdered and gathered behind in a large silk bag, yellow gloves on his hands; holding a cocked hat with a cockade in it, and the edges adorned with a black feather about an inch deep. He wore knee and shoe buckles, and a long sword.

Captain Mercer said of Washington, "He is as straight as an Indian, measuring six feet two inches in his stockings, and weighing one hundred and seventy-five pounds."

Courtesy of Washington 354

Martha Littlefield is a granddaughter of the youngest daughter of General Nathaniel Greene, and she repeats the words of her grandmother, concerning a visit of the latter to Washington at Philadelphia: "One incident of that visit was comical in itself, and characteristic of Washington. Early in a bright winter morning a droll-looking old countryman called to see the President. In the midst of their interview breakfast was announced, and the President invited the visitor, as was his hospitable wont on such occasions, to a seat beside him at the table. The visitor drank his coffee from his saucer; but, lest any grief should come to the snowy damask, he laboriously scraped the bottom setting it down on the table cloth. He did it with such audible vigor that it attracted my attention and that of several young people present, always on the alert for occasions of laughter. We were so indiscreet as to allow our amusement to become obvious. General Washington took in the situation and immediately adopted his visitor's method of drinking his coffee, making the scrape even more pronounced than the one he reproduced. Our disposition to laugh was quenched at once."

Learning How 356

To observe Washington's Birthday in a fitting manner, a teacher in a Yonkers school told in detail the life of the first President of the United States. She emphasized his honesty, sincerity, bravery, and self-reliance. At the close of her discourse, she put this question to the class: "What high office in a nation could such a wonderful man fill?"

A flaxen-haired boy of ten, sitting in a rear seat, raised his hand and blushingly replied; "He'd make a nice husband."

David Burns and George Washington 357

When the land for the present capital was being secured, the commissioners appointed by President Washington found it hard to persuade some of the local landholders to part with their fields. There is an old story, good enough to be true, about one David Burns, a canny Scot, who held out so long that President Washington personally undertook his conversion. After pointing out to the farmer what advantages he would reap from having the government for a neighbor, the great man concluded:

"But for this opportunity, Mr. Burns, you might have died a poor tobacco farmer."

"Aye, mon," snapped Burns, "and had ye no married the Widder Custis, wi' all her nagurs, ye'd ha' been a land-surveyor the noo, and a mighty poor ane at that!"

However, when he learned that unless he accepted the liberal terms offered him his land would be condemned and seized at an appraisal probably much lower, Burns met the President in quite another mood, and to the final question, "Well, sir, what have you concluded to do?" astonished everybody by his prompt response:

"Whate'er your excellency wad hae me."

On one of his fields now stands the White House, and an adjacent lot became Lafayette Square.—*Edwin Tarrisse.*

A Man of Vision 358

The reason Washington looms so largely upon the horizon of the world's life is because he saw through the superficial things of his time into the profound truth of all time. Acknowledgement of God's wisdom and power, trust in God's providence, obedience to God's law formed the foundations upon which Washington began the building of the nation. We are not then surprised to learn that his old pastor could say: "He was the most punctual attendant at church I have ever known, and his behavior was so reverential as to greatly aid me in my labors."—*London Telegraph.*

Washington 359

Long are the years since he fell asleep
Where the Potomac flows gently by,
There where Mt. Vernon's green stretches sweep
Under the blue Virginia sky.
Warrior and statesman and patriot true,
Well had he wielded both sword and pen.
Truly they said as they laid him to rest,
"First in the hearts of his countrymen."
Long are the years—and the land he loved
Stands among nations, grown strong and great
True to his vision of long ago,
Proud of the hand so shaped her fate.
Time but adds splendor to fame so fair,
Years but test greatness—and now as then
Sleeps he in peace on Mt. Vernon's hill,
"First in the hearts of his countrymen."

—*B. Y. Williams*

Washington's Birthday 360

"Their works do follow them."—Rev. 14:13.

"Lives of great men all remind us
We can make our lives sublime;
And departing, leave behind us
Footprints on the sands of time."

There are not many people who would recognize in the name of Samuel Wheeler a person who did valuable service for our country in the War of the Revolution. It was he who made the famous chain that was stretched across the Hudson River to stop the British warships from ascending the stream. At the time General Washington was puzzled about defending the river.

"I wish I could get a chain made; but that is impossible," he said; and General Miffin, overhearing the remark, exclaimed:

"Not so. We have a man in the army, a townsman of mine, one Wheeler, who can make you such a chain."

General Washington had Wheeler brought to him, and said:

"I want to put a chain across the North River to stop the British ships. Can you make it?"

"I can," replied Wheeler, "but I can not do it here."

"Then," said Washington, "I will very cheerfully give you dismission from the army to do so, for, badly as we want such men as you, I can not afford to keep you."

Mr. Wheeler made the chain, and its links were hauled across New Jersey to be finally strung across the river, where it did good service.

Washington's Warning Against Evils of Alcohol 361

With far-seeing wisdom the "Father of our Country" voiced in no uncertain terms his estimate of the evils of alcoholic drink.. The words of Washington, written to Mr. Thomas Green may be found in the "Letters and Addresses of George Washington," edited by Jonas Viles, Professor of History in the University of Missouri. It is as follows:

"The sure means to avoid this evil is, first, to refrain from drink, which is the source of all evil and the ruin of half the workmen in this country. Were you to look back and had the means, either from recollection or accounts, to ascertain the cost of the liquor you have expended, it would astonish you. In the manner this expense is generally incurred, that is by getting a little now and then, the impropriety of it is not seen, inasmuch as it passes away without much thought But, view it in the aggregate, you will be convinced at once, whether any man who depends upon the labor of his hands, not only for his own support, but that of an increasing family, can afford such a proportion of his wages for that article. But the expense is not the worst consequence that attends it, for it naturally leads a man into the company of those who encourage dissipation and idleness, by which he is led by degrees to the perpetration of acts which may terminate in his ruin. But, supposing this not to

(*Continued on page 565*)

Great Texts and Their Treatment

Series on the Prodigal Son

1. Wilfulness

"And he said, A certain man had two sons; and the younger of them said to his Father, Father, give me the portion of goods that falleth to me. And he divided unto them his living." Luke 15:12.

1. The prodigal was altogether alienated from the life at home. Its pleasures uncongenial; its duties and restraints galling; he hated work; ridiculed his father's friends as dull and prudish; the very house was obnoxious. Did we not feel so toward God? Did we not feel our will ever conflicting with his?

II. He was bent on the enjoyments of sin. His heart becomes more and more enamoured of them. He would have his own way fully. This he knows cannot be at home, so he resolves to leave and sate himself with the world.

III. To enjoy himself he must have his father's wealth. He has nothing of his own—he is dependent, and ever has been. But his mind is so disordered with the love of pleasure, that he regards himself as having a right to his father's property—a claim on him; forgetting he might be disinherited.

The prodigal gratifies himself at his father's expense. Thus sinners treat God. The gifts of health, talent, life, wealth, friends, are all from him; yet men regard them as their own—as things for which they need make no return! Sinners! you breathe God's air, live on his bounty, owe him all.

II. Luxury

"And many days after, the younger son took his journey into a far country, and there wasted his substance with riotous living." Luke 15:13.

Feeling that this prodigal in the far country represents a certain stage in the moral history of all, I invite you to:

I. See this young man, lord of his means. All filial sentiment has withered under the blighting influence of self-seeking. He is emancipated from control and restraint; he is endowed with enough capital to carry on the business of his pleasure. The flatterer, the time-server, the panderer, the jocose, all crowd about him at the jingle of his coins. He pipes to them, and they dance. There he is then—his own master; far away from all who would or could interfere. This represents the apparent position of the sinner; i. e., what he imagines to be his position. Unobserved. Uncontrolled.

II. See him the slave of pleasure. He could command his means, but not himself; for "he wasted his substance in riotous living." Pleasure became more and more exacting in her terms. This was the aim of his life—to gratify self; and, as the inevitable result, his whole being must succumb to this passion. Reason was silenced; the voice of the future, which spoke of want, was drowned in the mad cry for more pleasure; conscience was gagged; until, at length, all his means were gone, and he stood, a beggar, in tears, looking on the flight of the very friends—the very thing he gave up all to possess. You know the fable perhaps, of the bee that found a pot of honey, and thought it would be fine to save all the trouble of flying from flower to flower, and meadow to meadow, gathering its sweet store little by little; then it went in and revelled in the sweets. But when it grew tired, it found, poor bee, its wings all clogged, and itself unable to crawl away. It found death in pleasure.

If those who live for pleasure spoke out oftener—if they were honest—we should have more such revelation. Let us resolve to have no such slavery—to live useful, manly lives; thinking more of duty than pleasure; thinking of pleasure as a toy for leisure moments rather than a goal for earnest living.

III. Abandoned

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want," etc. Luke 15:14, 15, 16.

Disaster never comes alone. Its name is legion. How true to life is this parable! Just about the time the prodigal comes to want, the whole land is visited with famine. His former flatterers had grown fat with his lavish wastefulness, and have now a good excuse for refusing him help, and yet retaining the wealth they obtained from him. They make the most of the wide-spread calamity; they are very bland, very polite, very sorry, but have nothing to give. He turns away sick at heart, and goes from the gay capital out into the country—wandering on, hungry, weary, forlorn. Now, he seeks labor or begs alms. He says he is poor, but willing to work; some employers are too poor themselves, through the famine, to hire him; others, looking at his haggard face and shabby-genteel garb, turn away in suspicion; until, at last, he becomes little better than the slave of a swineherd. He found him a hard master, who did not give him enough food to assuage the pangs of hunger; and, though the other laborers and neighbors knew it, "No man gave unto him."

Every day his case grows worse. See him leaning on the fence, looking at the indolent, wallowing swine, despite their gluttonous appetites, sated and content. So low and depraved has he become, that, to have their sense of satiety, he would fain eat their food. He muses on—goes step by step, over his past history—thinks of home—the servants—his father. The scales fall from his eyes. "I've been mad!" he cries. "I will go home; I'll go back to my father, and say, "I am no more worthy," etc.

I. Observe the bitter consequences of sin. Its end is suffering. Like a disease, it issues speedily

in death, or lurks in the body for long years. As surely as a man sins, he puts the scourge into the hand of justice. The only uncertainty is as to the time when justice will use it. There is no such thing as indulging in any sin with impunity. Not only the prodigal's sin bears bitter fruit, but all sin does—fascinating sin—apparently harmless sin.

II. The exceeding reluctance of sinners to return to God. The prodigal did not say at once, "I will arise." No. At first, he would do anything rather than go home—he would stoop to any employment rather than go back.

Thus far, we have the history of many to whom the test of the parable does not apply. The world has been unmasked to them; its pleasures have fled—they are wretched. Such a moment is indeed critical. At such a time the man stands where five roads meet; thousands choose one of the four wrong and ruinous courses.

1. Some are content to dream of home and talk of it in their sleep. They say they believe in God, in heaven, in hell, in Christ. But we know they are only dreaming, because they don't act.

2. Others shut out the thought of home—give themselves up to the miseries of sin—eat the husks of "infidelity"—of "grosser sins," and wallow in horrible practices as surely as they did in dainty ones.

3. Some take counsel with death, and rush madly to the presence of the Judge instead of to the Father.

4. Others remain moaning idle regrets, and think to atone for their misspent lives by reforming their habits in the far country. Men are trying to be more refined sinners, instead of penitents. Trying to ease conscience, instead of seeking Christ. Your Father waits—return to God first.

5. Some, perhaps, are saying, Why doesn't the Father come to me? Answer: Because the prodigal, who won't come to the Father, is not in a fit frame to receive him at all. Come, and God will meet you.

IV. Resolution

"I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee," etc. Luke 15:18, 19.

The prodigal's wretchedness, like a magician's wand, touched and awakened the dormant faculties of his being. Memory awoke, and he cried, "My father!" Courage awoke, and he said, "I will arise, and go." Conscience awoke, and he cried, "I have sinned."

I. See how true penitents regard themselves. "He came to himself." He now sees himself as he is. Flatterers have made him believe he was wise, generous, true-hearted, brave, magnanimous. They had held up before him the portrait of a great man, and declared he looked into a mirror, but now he sees himself as he is.

1. He felt himself to be a sinner against God and man.

2. He felt himself to be an inexcusable sinner. He pleads no extenuating circumstances.

3. He felt himself to be claimless. "I am no more worthy."

4. He was willing to do anything to testify his penitence. "Make me as one of thy hired servants."

II. See how true penitents regard God.

1. He evidently believed his father was unchanged: The same kind, indulgent, patient parent.

2. He believed his father would treat him kindly. This is shown by the fact of his willingness to become a hired servant.

3. He knew his father abhorred his sins. True penitents feel that God, in receiving them, does not in any way countenance their sins.

This was the prodigal's wise resolve—To return home. Every door was closed against him but this. "No man gave to him." Oh, resolve, as he resolved!

V. Action

"And he arose and came," etc. Luke 15:20.

Decisive action has ever characterized the majority of successful men. It has won the greatest military victories. It has achieved the greatest scientific successes. It is so in the commercial world. Who are the men that succeed? Are they not the prompt—the resolved? It is pre-eminently true that decisive action has led to moral victories. The men who have overcome, are the men who have arisen at once to do what they are convinced is right. The men who fail are the hesitating, procrastinating, and fickle.

The prodigal saw the right course to take—saw his duty—arose at once to carry out his purpose. What hindrances and discouragements he met with we are not told, but can readily imagine. In the light of the experience of many a sinner returning to God, we can fill up the blank pages of the story. See him, then, limping homeward—shoeless, in soiled and tattered rags, haggard, and in pain.

Think of God as Jesus has revealed him here. It is overwhelming. None but Jesus would have dared to show God in the guise of this anxious, compassionate, and then overjoyed Father.

I. The father was longing and looking for his son before the prodigal was aware of the fact. "When he was a great way off." What a mistake men make when they think God wants to be reconciled to us—that it is our repentance which makes him love us. The fact is, God wants us to be reconciled to him. He does, and ever has, loved us—loved us ere we were born; or, why did he send his Son to die for us?

II. His compassion was awakened only when he saw him. He always loved; but he did not always feel compassion. Love is like the sun; pity like the rain. Love alone, like the sun alone, may scorch—consume—wither. Love alone, chastens and afflicts. But, when the sun and rain come together, they make the flowers spring up, and fill the world with richness and beauty. So love and pity together make the heart a garden of the Lord. It was love that left the prodigal to himself—it was love and pity that ran to meet him.

III. Consider the proof of his passionate gladness and ardor. "He ran." He may have seen him miles off—"when he was a great way." Love

has keen eyes, or rather wondrous instincts. He knew him, though clothed in rags—though so altered in gait. See him!—see that loving, joy-weeping father; that old man running on. Hills are no hills to him—briers are no briers to him. Onward he presses. My son! My son! he murmurs. Oh, he sees me now! Poor boy, how worn and weary! Ah, let the curtain fall upon this pageant of sublime emotion, as you see that noble man pressing his weary son to his true and tender heart.

What would Jesus teach by this? The lesson is obvious. Even so God receives the penitent. By the passionateness—the burning impulsive love of an earthly father—Jesus gives us some idea of the profound, infinite love of God.

HOMILETIC DEPARTMENT

Rev. William H. Johnston, Rev. B. M. Briggs, Rev. A. W. Lewis, Rev. John Henry Jowett, D.D. Rev. William R. Taylor, D.D.

The Reclamation Service of the Kingdom

The Evangelistic Program of the Church Vital and Essential

REV. WM. H. JOHNSTON, Carmichaels, Pa.

One of the most serviceable departments of our United States Government is the Department of the Interior. In it there are Commissioners charged with the direction of affairs related to Pensions, Education, Indians, Patents, Mines, National Parks, Geological Surveys, and the Reclamation Service. The Reclamation Service is one of the most important, and yet the most unknown phase of this department's work. Organized in 1902 by the Secretary of the Interior, it has grown in twenty years time to large proportions, involving in its service eighty-five employes in its Washington Office, and from 3,500 to 6,000 in the seventeen arid and semi-arid States of the West.

The main object of the Reclamation Service is to restore wild and waste land to a state of cultivation through investigation, construction, and operation of works of irrigation, such as reservoirs, canals, ditches, and drains.

The greatness and importance of the work of the Reclamation Service can be seen in the wonders of the Roosevelt Dam effecting the Salt River Reservoir, the Arrowhead Dam in southern Idaho, the Shoshone Dam in northern Wyoming, and the Uncompahgre Valley project in Colorado.

The nature, wonders, worth, and costs of these great works, as well as the aims and qualifications of those great engineers responsible for the plans and construction, present an analogy to the evangelistic work of the Church.

Look at the nature of our task. There is the material with which we have to deal, human souls. Upon investigation we learn that they have yielded no fruitage. And like the vast territories of uncultivated soils, these unprofitable servants loom in great multitudes. And still further on in our investigation there dawns upon us this universal truth; mother earth is eternally the same; it has within it the capacity for productivity provided sufficient heat and moisture are added thereto. Like mother earth human souls will bring forth fruit to the glory of God provided the Sun of Righteousness and the Water of Life be given. Remove the dark clouds which hover over these millions of heavy-laden souls and let the sunshine of God's love and mercy in Jesus Christ shine on them. Dig deep and wide the channels of the Water of Life, "make straight the way of the Lord," destroy the man-made and broken cisterns and give them freely of the "fountain of living waters," and sow the seed of God's eternal truth, and God will give the increase. The nature of our evangelistic task consists chiefly in sowing the seed, but we must not neglect the Water of Life whose presence will guarantee the desired fruit.

We would be surprised at the wonderful results a right appreciation of the nature and conditions of our task would bring. "A miracle!" we would exclaim were we to consider the gigantic structure of the Roosevelt Dam. Its waters would flood the entire city of Chicago to a depth of eleven and one-half feet. But as Henry Drummond would say, there are just as great miracles being performed today in the spiritual world. Matthew the Publican, the Woman of Samaria, Paul the Persecutor, the Man Sick of the Palsy whose reclamation consisted not so much in the resotration of power to his paralyzed limbs as in the forgiveness of his sins and the consequent restoration to the favor and communion of God; all these have their counterparts in the miraculous conversions of men in modern times. Jack Cardiff had 297 ring battles to his credit when he came to Christ. Charlie Williams, the greatest horse-race trainer of his time; Jim Dawson, blacksmith in Des Moines who now makes his anvil a pulpit; Chief of Police Carter of Columbus; Paul Kanamori of Japan; "Joe" Waer and "Al" Craford of Philadelphia; John Newton of Africa; Sheriff John Wheeler of Springfield, Ill., Jerry McCauley of New York; Captain Gypsy Pat Smith of Scotland; all of these, and a host of others "in times past," were dead in sin, without God in the world, but by the grace of God and the "Water of Life" have received new life, new desires, new peace,

new hope, and a new and certain foundation in Jesus Christ. The conversion of a sinner is nothing less than a miracle wrought by the Divine power of the Son of God. It is the reclamation of a lost sinner, a prodigal son, for God. That is the wonderful work of the church of Jesus Christ. She cannot accomplish that work except she build channels of grace that will make fertile and secure the material with which God would deal.

It is a work worth while. Like the Reclamation Service of our Government it changes waste, arid soil into fertile fields which may bring forth some thirty, some fifty, some an hundredfold. Compare the costs of the evangelistic program of the church with the wealth, both material and spiritual, gleaned from the harvest of saved human souls, and the results would astonish you. Imagine if you will the loss the church would have sustained had it not been for the conversion of Paul, Martin Luther, and others, who by reason of their transformed lives increased the power and wealth of the church a thousandfold. One soul saved for Christ today may mean the very salvation of the church in an hour of emergency, and would be worth every dollar of expenditure laid out in our efforts to win him. It was worth whatever labor and expense was involved in bringing the palsied man to Jesus by way of a shattered broken roof. It was worth Andrew's efforts to bring his brother Simon Peter. It was worth Philip's journey to bring the knowledge of the Truth to the Ethiopian eunuch. If the salvation of men was worth the sacrifice of the Son of God on Calvary's Cross, to bring the news of that salvation to lost men is worth every dollar and every sacrifice of energy and effort that it will ever be possible for the church to make.

For what was the Government in its Department of the Interior aiming when it inaugurated the new field of Reclamation Service? It was not merely the Department's ambition to add a new feature to her service. Nor was it her purpose simply to give employment to several thousand men or provide high salaries to executive engineers. Her purpose was to secure the maximum of service from millions of acres of waste territory. Our aims in dealing with the unconverted multitudes are similar. No less than the maximum of service to God and our fellowmen is the aim of the church in her evangelistic efforts. A very small percentage of those who have come into her ranks are busily engaged in Christian service. And this is not to the credit of the church but only proves the necessity for enlisting the largest number possible that there may be adequate service rendered. Our unselfish desire that provision be made for the complete realization of all the dormant energies of the soul should be the valid motive of every approach to this undeveloped source of power. He who lives without Christ may have exceptional health, untold material resources, enjoy the exaltation of an honorable position and the fellowship of innumerable friends and yet be destitute of the capacity of real life because he lacks the essential and fundamental inspiration which can come only through a living and vital contact with the Giver of all life. And without that his service to God and his fellowman is at a minimum in its reality and influence. Our purposes should be to reclaim the souls spiritually exhausted through affiliation with the world that their energies may be revived and utilized to the glory of God and the extension of Christ's Kingdom among men.

The nature, wonders, worth, costs, and aims of the Reclamation Service bear an analogous reference to the same phases of the evangelistic program of the church. Note those into whose hands the Government placed the responsibility of devising plans and accomplishing the wonders and works of the Service? What qualifications do they possess? What risks do they take? With what kind of enthusiasm or sympathy do they approach the tasks given to them?

The church has yet to come to the place where she can appreciate fully the spirit that prompts men and women to go down into the segregated sections of a big city that they may prepare the way of the Lord for hearts spiritually dead. Heroes and heroines daily and nightly spend their time and talent and many hours of anxious pleadings and prayers with souls on the broad and perilous highways of life. One night in the Bowery Mission in New York would melt the cold hearts of callous Christians who think it beneath their dignity to approach the wandering and hungry outcast. Daring and wonderful feats are executed there which require intelligence but not of the scholastic type; skill, but not the scientific grade; courage, but not of the worldly sort; endurance, but not the popular kind. These qualities are in evidence on every hand and are none the less real and vital because they are applied to spiritual problems. They are needed in the Church of Jesus Christ today. The Master's example should inspire and compel us to be more humble, but none the less tactful, courageous, persevering and contented in the worthy task of saving men.

We often say that the evangelistic and social-service phases of church activity should be kept separate and distinct and not emphasize one to the exclusion of the other. Here we have a concrete illustration of the possibity of uniting them on a common basis of reclamation. It is true that way must be made for the free flowing of the Water of Life and that the soil of the soul must be moistened, irrigated, plowed and the seed of the Gospel sown. It is also true that these are fundamental and therefore come first. But we must ever keep before us the cherished ideals of the Master—"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The evangelistic program of the church is primary and essential, but it must be made a means to a life of service to God and man.

Going to church is a habit—a Good habit;
Staying away is a habit—a Bad habit.
Give God a chance—go to church next Sunday

A Study in Values

REV. B. M. BRIGGS, Indian Orchard, Mass.

Text: "Mary hath chosen the good part, which shall not be taken away from her." Luke 10:42.

(Sermon preached in several New England pulpits, also sent out from the Radiophone Station in Springfield, Mass.—*Ed.*)

It is a humble incident, this home scene of Martha and Mary which Luke records for us, but a basic principle is involved therein that has much to do with the joy and happiness in life. It is possible that some people who have read that story have found in it a justification for avoiding the drudgery sometimes thought to be synonymous with kitchen work, and so with consciences clear have sought to make themselves parlor or social ornaments, with just a little feeling of superiority over those who labor in that work of the household. Such an attitude is a shallow one and can never bring anyone into fellowship with the spirit which Jesus manifested in his life and in his teachings.

But I dare say that most of us have a decided feeling of sympathy for Martha who seemed to be doiug more than her share of the necessary household labors, and we have often wondered why Jesus should have commended Mary rather than her sister.

Can it be possible that Jesus should have had any lack of appreciation and sympathy for Martha's position, he who was always so sympathetic, so ready and quick to understand? No, we can not take this view, for hear what Jesus said to the nervous, distraught, over-heated Martha, the Martha feeling so impatient and indignant over her sister's seeming neglect. She is so beside herself that she exclaims to their guest, thereby unintentionally perhaps putting some of the blame upon him, "Lord, dost thou not care that my sister did leave me to serve alone? Bid her therefore that she help me." To which Jesus calmly replies, "Martha, Martha, thou art anxious and troubled about many things, but one thing is needful: Mary hath chosen the good part which shall not be taken away from her." Thus he gently rebuked the impetuous Martha for her attitude and insinuation.

I wonder how she took it. Martha had generous impulses, she had a real affection for their guest and she desired to do all she could for his pleasure and comfort, but her generous impulses took the form of preparing an elaborate meal for him to eat. She attempted more than she could manage and like many another in similar circumstances she was worn out and fatigued by her extra labors.

We may be sure that Jesus appreciated her motives and her generous impulses. It was a way that he had always. He appreciated also the necessity of food to satisfy the natural cravings of hunger. We may be sure, too, that he honored the dignity of labor, but he used this occasion to give Martha a new vision of proportionate values and an ideal of simplicity in her household preparations. He cautioned her that but one thing was needful or as some authorities render the translation, but few things were needful. A simple meal would be in keeping with the need of the hour. He pointed out to her that in her anxiety to minister to the physical, she was missing the greatest thing of all, the fellowship of his friendship. How much better it would have been for Martha to have shared Mary's experience of fellowship with their guest, giving of herself, her own personality, her thoughts and interest instead of her work, unnecessary on the scale with which she was doing it. After it was all over she would have nothing to remember but the heat and fuss and work and worry and the resentment that Mary was not helping her, a poor tired Martha with only a lost opportunity to regret. Was this honoring their guest in the best possible way? This guest was no ordinary person, but Jesus himself with all the knowledge and spiritual grace which he was able to impart. What an opportunity!

Mary, it is said, "sat at his feet." the attitude of a pupil before a teacher. Mary had this attitude of receptivity. She was giving her interest, her undivided attention and devotion to the sharing of friendship with their guest. They were talking matters over, sharing each other's thoughts and interests, for that is the way of friendship. How much she would have to remember when the guest had gone! How much to think about! How much more to live for! She would have the inspiration of new ideals, a deeper insight into the mind and heart of Jesus, a consciousness of abiding friendship and love. How much that fellowship must have meant to Jesus himself, Jesus the lonely one, lonely because his thoughts, his ideals, his aims were so far ahead of his day and after nearly 2000 years are ahead of our day. Mary, with what opportunities she had, did her best to learn of him. Through all the gospel pages she seems to be the one person who had the insight to read his thought. The fellowship of Mary's friendship went with Jesus into his darker hours. Who can say what that meant to him and what it meant to her?

There is something vital for us to think about in this story of Martha and Mary. Jesus showed clearly that Martha's mistake was one of emphasis or appreciation of values. She was putting too much time, too much thought, too much of herself into that which could minister only to the physical. A certain amount of that is necessary, absolutely indispensable, but there is danger of permitting these physical affairs to engross all our time to the exclusion of more important considerations. With our guests and our friends have we the Mary or the Martha attitude?

The ability to give friendship is a precious gift for it means the giving of ourselves, our best thought, our love, our deepest loyalty. The gift is most precious when it is in the relation of husband and wife, parent and child. If all married

people could know how to give and to share this gift of friendship, there would be no occasion for divorce, and the peril which is now besetting the minds and homes of many would never be known.

There is a very grave danger that parents in their work and worry and zeal to provide for the physical necessities and comforts of their children should fail to give that greatest of all boons to happy childhood, the companionship of father and mother. This is not easy to give for it requires the spending of time that we might like to use in other ways. It demands an untold amount of patience and it necessitates a temporary turning aside from maturer interests to the interests of childhood. It takes a lot of grace to make that transition sometimes, but it is worth while. To have and to hold the confidence and the friendship of the growing boy and girl is the greatest treasure and the greatest service that a parent can possess or render and it may become the most precious memory.

But there is another application of the thought of "sitting at the feet of Jesus, learning of him." How much we all need to learn of Jesus that we may better understand his thoughts and appreciate his motives, that we may see more clearly as through his eyes what is true and good in the complicated affairs of life, that we may feel the warmth and the love of his spirit and that the power of it may influence and save our lives. We need to learn of Jesus that we may better know the Father and the great universe in which we live. What a transformation this learning of Jesus would bring about in our own lives and in the life of the world! Too long the spirit and abiding principles of Jesus' life and teachings have been ignored. They are of such a nature and such a character that they apply to all walks and interests in life, and can shed light upon any problem in which is involved anything of moral or spiritual import.

How much we need to learn of Jesus that we may be spared from making mistakes! If for the last twenty years the so-called Christian nations had been intent on learning of Jesus, and had earnestly tried to apply his principles in their thought and actions, the world might have been spared the mistakes that precipatated the Great War. The Mary attitude, that of learning of Jesus, has not been a popular attitude; it has not been the desire of the majority, in far too many instances it has not been the desire of those in places of far-reaching influence and authority. Like Martha, the so-called Christian peoples of the world have been anxious and troubled about many things and in their zeal have missed the greatest thing of all, the fellowship of Christ's friendship.

I sometimes wonder what Jesus would say to our people if they were to say to him, "Lord, I am too busy to meditate upon thy words. I haven't time to acquaint myself with thy life so that I really know thee. I am too busy or too tired to attend church worship. I cannot take the children to church even though they are not likely to go without me. I must prepare a warm dinner for my family. My car needs my attention. I want to take my family for a ride." Frequent excuses these, given as reasons for not attending divine worship on Sundays. It may matter little what one person does if he is the only one who does it, but, if what he does is multiplied by a similar doing of many others, the massed influence is tremendous and may prove disastrous. The responsibility that rests upon each person may be greater than he is aware. Just the matter of how we spend our Sundays may mean the making or the undoing of our national life; the upholding or the disregarding of those principles which our forefathers wrote into the beginnings of our Constitution and of which we have been justly proud. Just what are we standing for in the eyes of our growing boys and girls when, to speak only of the matter of Sunday observance, we take such lax attitudes intentionally or permit ourselves to drift into them carelessly? What hope is there for the future of our country, if we who have been given the knowledge of that salvation which Jesus offers, fail to avail ourselves of the opportunities that are ours? If we fail to seek God and the power and guidance of his spirit, in the years that are to come, who can save us?

I sometimes wonder if to the men and women who are so busy, Jesus would not answer something like this: "My sister, my brother, you are troubled and anxious about many things, but one thing is needful. Learn of me. Seek ye first the kingdom of God and his righteousness, and you may have these other things. Have ye not heard the story of Mary and Martha, how that Mary chose the good part that could not be taken away from her? Take care lest thou fall into the mistake of Martha. Give some of your time to learning of me, lest you lose that which you already have."

Oh, let the radios publish it from the housetops, the preachers from the pulpits, the editors from their pages, that the American people cannot lose themselves in the pleasures and tasks that minister only to the physical, to the neglect of things that are spiritual, without missing the best of life, nay, perhaps the whole of life! It is a serious thought and one which every man and woman in the broad land needs to lay at heart.

POSTAL CARDS
AN INVITATION TO CHURCH

To the Honorable Knights of the Wheel: New Brighton, Pa., Baptist Church, James E. Darby, D.D. pastor, Extendeth Greetings.

Dost thou have an Automobile, and dost thou loan it, and thyself go along as the chauffeur? And further wouldst thou bring it to Church on next Sunday morning or evening, or better still, for **both meetings?** The Church hath decreed to have an **automobile day** on that date, whereon the Pastor agreeth to preach sermons giving good driving points for the King's Highway, and showing how to take the steep hills of life in high gear.

Of course thou wilt not come alone. If thy family doth not fill thy car, seek out thy kin-folks and neighbors. Give us the pleasure of thy presence and the count of thy car, for the doorkeepers will strictly count each one parked.

What Can Our Women Do?

REV. JOHN HENRY JOWETT, D. D., London,England

Text: "There were standing by the Cross of Jesus, his mother, and his mother's sister, Mary, tne wife of Clopas, and Mary Magdalene."—John 19:25.

There is surely no more significant grouping in the Sacred Word. Darkness is over Jerusalem. The Lord is stretched upon the Cross. The end is near. In all the noisy, laughing, hostile crowd which throngs the place of crucifixion, his friends are very few. His disciples are scattered like sheep that are chased by wolves. One has betrayed him. Another has denied him. All are in flight. A numb ecclesiasticism has done its worst. Brutality has triumphed. Jesus of Nazareth is dying on the tree.

And yet here is a little company clinging together at the very heart of the tragedy. They have followed the Master through the streets and lanes of Galilee and they have accompanied him on the longer road to Jerusalem. Some of them have been healed by him; they are the captives of gratitude. They have all been blessed by him; they are the captives of love. No public hostility has weakened their friendship. No fear of the night, no fear of the darkness has turned them back. They have gone right into the thick gloom and they are the Lord's companions at the Cross. And they are women. "There were standing by the Cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene."

I have not been able to get away from this brave little company. And I am linking them with the tragedy of our own time. Who is standing by the Cross of Jesus in the new crucifixion? Many things are breaking up. One venerable thing after another is being thrown away. Our vision is confused. The new roads can scarcely be seen, and traveling is perilous and uncertain. Many of the old guides seem to be out of action. The familiar voices are speaking in unfamiliar tones and accents. Old party-cries sound like thin ghostly echoes from the chambers of a dead and buried world. Everything is in movement. But as yet movement has no definite trend; it is like the confused restlessness of a tideless sea.

And that group of women by the Cross recurs to my mind, and they come again and again. And I am wondering what they can do for us in our own tumultuous days. Where is woman going to be found and what is to be her incomparable ministry? Will she be the trusted guardian of sacred causes? Will she be the fearless friend of the Lord? Will she be the steadfast custodian of his holy mission? Will she be the valiant soldier of his sovereign will? Will she take her place with the little company who gathered at the Cross, not afraid of the darkness, not daunted by the vested power of mighty adversaries, but standing faithful at the very heart of things, even when the adversary seems to have triumphed?

And if they valorously abide by the Cross of Jesus, what will they bring to the common lot?

I. First of all, they will stand in our national affairs for the maintenance of the spiritual ideal. We are in a period of reconstructive ministry. Everywhere there is being kindled a wonderful enthusiasm for social reform. The beneficent fires are burning in the camp of every political party. Every party program glows with the passion to remedy abuses and to make the crooked straight. Everybody is intent on moral adjustments. Turn where you will, these genial fires are burning.

And therefore the moral fervor which is to reconstruct the life of a nation must be defended and preserved by spiritual ideal and inspiration. For it is the spiritual which feeds the moral. The reforming fire needs to be fanned by the breath of Heaven.

And it is surely here that the women can exercise a ministry which will be priceless in its issues. A woman's power of spiritual vision is her supreme endowment. Her religion is an exquisite intuition. Her sense of God is an extra sense, a kind of added sensitiveness which crowns her with a spiritual appreciation of a superlative order. She reaches spiritual realities, not so much by a train of reasoning, as by an immediate discernment; not by stages of inference, but by an insight swift and direct as light. To use our familiar phrase, a woman is naturally religious, which means that all religious avenues in her life are more free and open and receptive to the mystic messenger and the mystic commerce which comes to us from the unseen world.

And have we any greater need than this—such a sense of the values of unseen things as will prevent the things that are seen from putting us into iron bondage? For who does not know that things may be our prison, and that the more you multiply the things the sterner may be our imprisonment. Things may constitute a terminus, or they may constitute a thoroughfare. Things may be a blind alley leading nowhere, or they may be an avenue opening into the fresh, sweet spaces of the open country. Things may just be a means of existence, or they may become a means of grace. Things may be a starting-point, or they may be a goal.

And so we need the spiritual ideal, the spiritual vision, the spiritual inspiration. By all means let us busy ourselves in making the crooked straight. Wherever in our social and national relationships we see anything twisted out of rectitude—like crushed and twisted nerves and arteries through which the common blood cannot flow in healthy currents—let the deformity be a challenge to us, and let us set about to make the crooked straight.

Well, who like woman can give us this sense of God, and the sense of the divine values of things? Who like her can keep the nation's soul alive? Who like her can be our leader through a reconstructive social life into the risen life in Christ?

It was a woman who was the herald of the Resurrection. It may be that in a richer and fuller sense she is to be the herald of another resurrection. If she stands by the Lord in the dark hour, she may again be chosen to be the Lord's messenger on the resurrection morn. Our women can save our country. "There were standing by the Cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene." "Mary Magdalene cometh and telleth the disciples, I have seen the Lord."

II. Now, what may women do for us in these phenomenal days? She can exercise the ministry of wise and disciplined affection. There, you say, you are dropping into the realm of sentiment! Well, and from what day and date has noble sentiment come to be tabooed? I know there is a silly sort of emotion which can no more express itself in strong and royal service than a pretty table fountain can turn the miller's wheel. But I am not now speaking of daintily colored table fountains, but of rivers, brimming the meadows, flowing majestically to the open sea. I speak of noble sentiment, of strong chivalrous emotion, of large and enlightened affections, moving with unceasing fulness by the river of water of life. Have we come to a day when this mighty ministry is to be belittled or despised? Is the power of affection to be counted inferior to intellectual strength? Or is it to take a subordinate rank behind legislative or political power?

The biggest thing, next to the sense of God, which God's women-folk can give us, is a cleansing ennobling ministry of affection, an affection refined, passionate, skilful, ingenious, emancipating. More than ever are we going to need this mighty ministry, and the women who abide near the Cross of Christ are going to be the mighty servants of the Lord in the coming days of untraceable changes and transition.

I know nothing more glorious in all the campaigns of moral and spiritful warfare than to see love calling out its reserves, and marching to another life, which is clouded by an almost forlorn hope, and kindling in those fields of despondency a spirit of courage which turns a rout into a brilliant triumph. Untold millions of men, ay, and women, too, have thus been shielded and saved by the heroic love of women; and it is because her love makes her the intimate kinsman of the Saviour of the world that we must ever regard it as the supreme jewel in her diadem, and the most powerful armor in all the shining panoply of her soul.

III. Let me name one other ministry in conclusion. It shall be the wealthy mission of women, in the great days that are coming, to infuse into the mind and temper of the nation the spirit and conception of the family. All governmental matters are apt to be institutional and not inspirational. Reform is apt to be rigid and frigid, rather than free and natural. Our schemes of reformation can be more correct than human. A government may do a sort of carpentering work in joining together separated pieces of our dislocated society; but what we need is some strong, unifying spirit which can lead us into vital fellowship. We need more than national organization; we want a national organism. We shall not get very far if we construct a finer machine. What we want is a nobler fraternal fellowship. We want more than an institution; we want a family We want more than justice; we want humanity.

It is here that women can play a tremendous part in the reconstruction of the next few years. She can help to vitalize cold statutes. She can spiritualize legal conventions. She can transform righteousness into goodness. She can make the blood of honest human feeling course and tingle through every nerve of our corporate life. More than any other, woman can convert nationality into fraternity, and make the city of Jerusalem the dwelling-place of the Lord.

These then, I think, are some of the primary ministries which can be rendered by women in these momentous days. She can preserve among us the sensitive sense of God. She can keep alive the nation's soul. She can move among our complicated affairs in wise and disciplined affection. And she can infuse into the mind and temper of the nation the spirit and conception of the family. And all this she can be, and she will be; and all this she can do, if she abide by the Cross of Jesus. It is by the Cross of Jesus Christ that her own sacrificial love will be born and fed; and it is by the same Cross that she will enter into the solemn and wonderful inheritance of contagious joy and peace.

Socialist Sunday School

The Socialists have started a movement for Sunday Schools among their young people, for the promoting of their ideals. "Their teaching is that regeneration must come from without, from improved material conditions and a higher social life, instead of essentially from within, as Christianity insists." Nevertheless our Christian Sunday Schools might well place greater emphasis upon some of the points emphasized by the Socialists. One of the precepts laid down by the National Council of British Socialist Sunday Schools is: "Make every day holy by good and useful deeds and kindly actions;" another: "Honor good men, be courteous to all men, bow down to none." "Do not hate or speak evil of anyone," is one of the "commandments." Particularly would we call attention to this: "Do not think that those who love their own country must hate and despise other nations, or wish for war, which is a remnant of barbarism."

(*Continued from page 557*)

happen, a disordered frame and a body debilitated, renders him unfit (even if his mind was disposed to discharge the duties of his station with honor to himself or fidelity to his employer) from the execution of it. An aching head and trembling limbs, which are the inevitable effects of drinking, disincline the hands from work; hence begins sloth and that listlessness which end in idleness, but which are no reasons for withholding that labor for which money is paid."

"Who Is My Mother?" Communion Sermon

A. W. LEWIS, B. D., Hay Springs, Nebraska

Text: "Who is my mother, and who are my brethren?" Matt. 12:48.

"An old well-worn path always leads up to a big chief." This is an African proverb. A similar one in England is that all roads lead to London. From any part of England one may find his way to the capital city. So from any part of the world one may find his way to the New Jerusalem. From every point of the Bible roads lead up to Christ, the Big Chief of the Human Race. From every part of the world thousands and millions are trooping up towards the Celestial City, towards Jesus Christ. Our text is a broad avenue very near the Divine Chief of mankind.

"Who are my brethren?" It is good for man to get broad views of life, and deep glimpses of God. Thinking men and women take things more seriously. In our subject we come to the greatest thought that ever entered the mind of man, that we may call Jesus Christ our Elder Brother. Angels desire to look into these things. Man in Christ is raised to a position nearer to God than even the archangels; but they would be deterred from jealousy by the vision of the awful sufferings of the sons of men and the Son of God.

Our life depends upon our relation with God. The fountain depends upon its water supply, not on its workmanship nor on its materials. So ventilation is effective only if the air is pure, and not coming from a cesspool. In eating the chief thing is not the taste but the nourishment for the body. Learning is good only if we learn the truth. What we are and shall be depends upon the source of our soul life. Is it from the world or from God?

Mary claimed a special motherhood over Christ; but he made it clear that all true relationship with him was that of the spirit. Mary got into Heaven as we all hope to do, not by flesh relationship, but by spirit relationship. No one is excluded.

"Whosoever shall do the will of my Father who is in heaven the same is my mother and sister and brother." The will proves kinship.

Doing God's Will includes three things: Hearing, Willing, Doing. "Not everyone that saith, Lord, Lord, * * * but he that doeth."

We pray God to hear us; but we should pray God to enable us to hear him. His voice may be heard in Nature, in Providence, in the Holy Bible, and in the soul directly by the Holy Spirit. John Hays Hammond can guide his boat by wireless. If our soul is tuned to the Infinite, then we can hear. There is much in the atmosphere; therefore Christ recommends to us his house and our inner chamber. Keep the telephone booth door shut.

It is nothing to hear and know, even though we knew the whole Bible, unless we have a desire to do and will to do the will of God. Devils even believe. And the will is more than the wish. A young Hindo said to C. A. R. Janvier at Allahabad, "I have no power of will. Can you not tell me of someone to whom I may go, of good pure, strong life, that I may somehow absorb something of his will power?" Jesus is the One.

Hearing, willing, let us "get busy." Faith must "make good." Our soul must "function" its love. The function of life is to do God's will. Christians are doing more than ever before; but not half enough.

Hands are better than wings. Anatomically they are the same; but wings are very primitive. What we need most is not wings to fly from duty; but hands to do it. Then man is invincible, irrepressible, untiring, irresistible, successful, triumphant. The horizon does not bar progress. Truth crushed to earth shall rise again. Spices are the more fragrant when bruised.

"Who are my brethren?" Those that do the will of God are his children. We can say, "Father!" Christ is our Elder Brother. We are "heirs of God, joint-heirs with Jesus Christ." "I am the child of a King." What joy! But far better, what inspiration! Gratitude, love, devotion, reinforce the will; and complete consecration is our glory. Christ has proved himself the Divine Big Brother. "Go thou and do likewise."

Many in every community that believe in Christ are shockingly indifferent to Christ's dearest wish, to be remembered in the Lord's Supper. No matter who are in the Church, or what its defects may be, it is Christ's Church, his only authorized Society. We cannot slight his Church and please him. The two are in this world indissolubly connected, as he was connected with this body when on earth. The Church is his body, since he took his mortal, fleshy body to heaven. It represents him. By it he does his work on earth, though he works apart from that body. Those that slight the Church, slight Christ. Those that help the Church and love the Church, because it is Christ's serve Christ acceptably. The most sacred, vital part of the Church is the Holy Sacrament of the Lord's Supper. This is the dearest of all to Christ himself. Here we may get very near to his heart. Whatever excuse we may find for neglecting other duties, we can find no rational plea to excuse us from commemorating Christ's love, and memorializing his death for us, in the Holy Communion. "Who are my brethren?" "He that doeth the will of my Father." And it is the Father's will that we should honor his Son in this one great Memorial Service. "This do in remembrance of Me."

Lawrence, Kansas, Sept. 1, 1922

* * * I have now received *The Expositor* for about ten years and have received help and information I could not have obtained from any other source. I would not be without it.

I am yours truly,

T. W. Greene, Jr.

Why I Use Modern Church Methods

Rev. Heidinger Says: "Too Many Pastors are Using the Same Methods Their Fathers Had Twenty-Five Years Ago."

MEN ARE apt to do today what they did yesterday. The son may do a thing largely because father did it, though that may have been a quarter of a century ago. The preachers are not an exception of the rule. Many of us try to run our church machinery, promote the kingdom of God, as Jones did it, 25 years ago. This is not at all a reflection upon the noble work of the preachers of the past. Those men did a great work in their time with their methods. But to use the same method today and expect success because the method worked successfully in the past is absurd. The farmer who has not changed his methods of farming in the last fifteen years, the business man who runs his business today as he did ten years ago is not only behind time but will die the natural death of bankruptcy. What we find to be a fact in the business and educational world needs be looked for in the church.

REV. J. G. HEIDINGER
Pastor First Evangelical Church,
St. Paul, Minn.

Some ministers have not as yet learned to appreciate the value of the written page and much less the opportunity of *real church advertising.* Too many of us are satisfied with preaching on Sundays and exhorting in the mid-week prayer meetings. But this, however good it is, will not bring the necessary result, as we are not apt to have the folks present who ought to hear the word.

Just at the time when I realized so keenly that the church is doing so little in the line of bringing "the good news" before their members and the world, I learned of the Parish Paper Idea. The proposition looked good to me. I talked matters over with a few of my leading men of the Official Board. The matter came before the Board and by a unanimous vote it was decided that the Parish Paper Idea be tried.

The paper goes into the homes and offices of nearly all professions. The comments are many, and with no exception in favor of the paper. Just a few of them may be interesting: Clerk of District court: "That's a grand idea. Every church ought to have just such a paper." Pres. Neely Insurance Co.: "This is what the church should have done before this. I congratulate you on this fine paper." Supt. Ramsey, Co. S. S. Ass'n: "This is the finest thing I have ever seen." Presiding Elder: "This is indeed a great thing. Wish you much success."

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A World without Meaning

"I Am Cynical Enough to Believe that if a Generation Feels Like Stepping Down, It Will Do So"

REV. WILLIAM RIVERS TAYLOR, D. D., Rochester, N. Y.

(There is a spirit abroad today that would bring all mankind down to the level of the uncultured, the incompetent, the ignorant. The aim is to do this strategically, indirectly, by exalting low things and making them seem high. This spirit has not alone entered the sphere of daily living, but of art and literature and education. The sermon that follows meets this spirit, shows its methods and motives and its exceedingly dangerous trend. It is a timely and much needed message from one of the ablest men in the pulpit today, for the past thirty-five years pastor of one of the largest churches in this country, the Brick Presbyterian in Rochester, N. Y., having a membership of nearly twenty-five hundred.—Ed.)

Text: "And God saw everything that he had made, and, behold, it was very good." Genesis 1:31.

Our text, with its simple statement of the satisfaction which God regarded the completion of his work of creation, is in perfect keeping with the child-like character of the whole story. The Divine Artist, the Infinite Craftsman, when he has finished, contemplates what he has done, and says to himself, "Very good!"

But the text is also in perfect keeping with the rest of the story in that it embodies a profound truth, or, let us say faith, in a very simple form of speech. It is the belief that this world is such a world as it must needs be in order to be called "good" by the God of the Bible, that is, that the universe is a moral universe, that it has a moral end and aim, that it can be rightly interpreted only in terms of spiritual and eternal values.

Like the text, this faith includes the human race, not only as a part of the universe, but as the climax and crown of the whole vast process of creation. "And God saw everything that he had made"—including man—"and, behold, it was very good."

This faith that the world is such a world as it must needs be in order to be called "good" by the God of the Bible has been the guiding-star which has led humanity on its onward and upward path to the high table-land we now occupy. We have always believed that we lived in a world that has a meaning, that our life has a meaning, that our individual lives and the world are moving on together toward a happy consummation which will explain and justify to all eternity all the wickedness, all the sorrow, all the cross purposes, all the apparently futile human struggle, all the catastrophies, all the deaths, A great, a mighty faith that! A faith to warm the heart with comfort and courage, a faith that kindles the bright, inextinguishable light of hope.

This faith has always had its skeptics and its foes. These hurried days in which our brief lives happen to be cast are no exception. On every side are those who, consciously or unconsciously, seem to be doing their best to strip human life of all worthy meaning.

There appeared in a recent issue of a London newspaper some passages of an essay by the eminent British poet, Alfred Noyes, in which he lifts up his voice in earnest protest and warning against certain ideas and tendencies in art and literature with which most of us are doubtless more or less familiar.

"I believe the time has come," he says, "in art and literature, as in every other department of life, when we must take our bearings, make up our minds about certain fundamental principles, and say definitely whether we really want some of the new ideas which the police are engaged in suppressing, and many critics of art and literature are encouraging.

"The world is suffering today from a lack of any profound belief on any subject . . . It is time to make some new synthesis, or we shall find that art and letters are lost in a world without meaning.

"On every side the same fight is being waged in Art and Letters as is being waged politically in Russia—a fight not between old fogeyism and bright young rebellion, but an abnormal struggle between sanity and downright insanity; between the constructive forces that live by law and the destructive forces that consciously or uconsciously aim at destroying real value; at obliterating all the finer shades and tones in language and thought and at exalting incompetence."

Speaking of the revolutionists in art he says, "They say to the painter: 'It is unnecessary for you to know how to draw.' "

As illustrating the character of the revolution which is taking place in literature, he cites a certain book published in England, which he denounces as "the foulest that ever found its way into print," and of which he says, "there is no foulness conceivable to the mind of madman or ape that has not been poured into its imbecile pages." And yet one paper gave to the book a review of a column and a half. "in the course of which the writer remarked that its very obscenity was somehow beautiful, and added, 'If this is not high art, what is?' " A weekly journal followed with eight columns, comparing the work with Goethe's "Faust," and a leading novelist proclaimed the writer a genius who had only just missed being the most superb novelist of all time.

We have all doubtless seen examples of what is called "the new art"—those strange drawings and paintings and sculptures which look like the work of very young children or of a man of the Stone Age, or a crazy person; not a line or color of which is true to nature; which distort the human face and figure; which twist the walls and pillars of buildings, bending every line that should be straight, and straightening every one that should

be curved, the artists of which obviously tried not to draw correctly. I am not referring to pictures of the impressionistic school which convey a correct impression of the subject represented when viewed at a proper distance, however little they may look like the subject at close range. I am speaking of those which, while put forth as serious works of art, look like caricatures.

Few of us, probably, have altogether escaped contact with the corresponding product of this same class of diseased minds in the fiction and poetry with which the press is flooding us in these days.

Listen to this specimen of alleged poetry taken from a volume which has had a large circulation among literary people and which, when it appeared, six years ago, was accepted as a fair specimen of the New Poetry and seriously received by the critics. It is called "Benjamin Pantier."

"Together in this grave lie Benjamin Pantier,
attorney at law,
And Nig, his dog, constant companion, solace
and friend.
Down the gray road, friends, children, men and
women,
Passing one by one out of life, left me till I was
alone
With Nig for partner, bed-fellow, comrade in
drink.
In the morning of life I knew aspiration and
saw glory,
Then she, who survives me, snared my soul
With a snare which bled me to death,
Till I, once strong of will, lay broken, indifferent,
Living with Nig in a room back of a dingy
office.
Under my jaw-bone is snuggled the bony nose of
Nig—
Our story is lost in silence. Go by, mad world!"

I fear that many more are familiar with the novels than with the poems that belong in this class. While most of the novels and poems of the sort we are considering are weak and dirty trash, it cannot be denied that the ablest of them are characterized by great power—tremendous, terrible power, the power that belongs to unvarnished truth of any kind. That is Realism's one claim to its right to a day in court It claims to tell the truth and it does tell the truth about things as they are—some things—more conscientiously than some of us preachers do.

But, what truth! The truth about man at his worst; the truth about the slaughter-house, the offal barrel, and the dung-heap; the truth about the sewer and the garbage-pile; the truth about lust so hot and shameless that it reeks, and rots, and stinks; the truth about hypocrites, and whoremongers and prostitutes, and adulterers, and adulteresses, drunkards, murderers and their almost equally wretched victims.

Granting, for the sake of argument, that it is right and necessary that the looking-glass should be thus held up before men's vice-bloated or vice-eaten faces, what can be said for a form of literature that presents almost nothing else, sees nothing else, knows nothing apparently of any other sort of truth?

My acquaintance with what is called the new poetry or new fiction is exceedingly limited—and I am glad that it is—but so far as that acquaintance goes, I find it largely characterized by the same preference for the base and degrading, the sordid and the disgusting elements in human life; the same cynical disbelief in anybody's goodness; the same lack of constructive faith in anybody or anything; the same settled conviction of the futility of human life, the same conviction that life is not good but evil, and that men have nothing better to hope for. The world they offer us is a world without meaning.

My acquaintance with the new psychology is also very limited and superficial, But last summer I read quite an elaborate exposition of it by a recognized English authority, who, several times calls religion "a protective device," which men have builded up out of their own minds to comfort them in their sorrows and relieve their fears. The idea of God is the product of the collective mind of the "herd." He has gradually evolved into a God of Love "because the oppressed majority must have consolation." The moral law "derives its 'sanction' from the herd instinct, one of the most powerful of our instincts, often strongly reinforced by fear."

I think that the new psychology represents an immense advance over the old psychology which I was taught in my college days, in many ways. For instance, in its view-point and method; in its recognition of the great part played in all our mental activities by instinct and by non-rational and largely unconscious processes, and in its conception of the way in which the mind has been evolved and doubtless in many other respects. But it leaves us, like Mahomet's coffin, suspended between heaven and earth, so far as "the great things of the soul" are concerned. It does not say whether there really is any God, or whether the name only stands for the "protective device" which man has evolved out of his own mind to meet his needs. It does not say whether there is any law of absolute right to which we are subject, or whether the "code" that has grown up within the human "herd," "for the herd's protection," is all there is. It does not confess its belief in immortality or advance any reasons for the belief.

The psychologist will say that it is not his business, as a scientific investigator, to pronounce decisions upon such questions. And he is right It is not his business. It is no more the business of scientists to settle religious problems than it is of religious teachers to settle the problems of science. Religion must step in and begin to carry on at the point where psychology and the other sciences leave off. But the unfortunate thing is that the books on psychology leave the impression that they have accounted for the ideas of God, immortality and moral obligation, which are nothing but ideas which have grown up in the mind of man to meet his needs and that therefore there are no objective realities with which they correspond. Like those strange, distorted pic-

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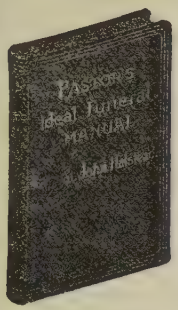

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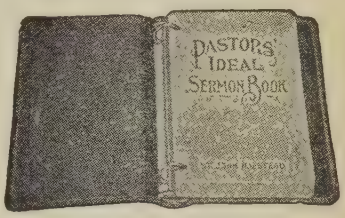

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February Expositor

tures and sculptures, and like those morbid, gloomy poems and novels, the new psychology, by itself, gives us a world without meaning. It leaves us life with nothing to live for.

How serious these aspects of much of the art and literature of our time are depends upon the extent to which they represent the practical working thoughts and beliefs of the people. Are they the thoughts and beliefs of the few or of the many? Are those pictures and books only little bonfires here and there? Or are they reflections of a great night conflagration which we catch in the windows across the street?

It is hard to tell. There is more religion in the human heart than often appears, a deeper sense of God and immortality and duty. But it does seem as if the higher meaning of life had departed from the souls of multitudes in our day.

Work and play seem to exhaust all the energies that many people have to spend nowadays. They work in order to live and play. Superficiality is the outstanding characteristic. Touch and go! Anywhere but here! Where do we go from here? Such seems to be the spirit that animates the average man and woman today. Absence of deep conviction about anything; lack of profound belief about anything; distaste for serious thought and solid reading; unwillingness to face the stern spiritual facts of existence; week-kneed readiness to abandon habits, once based on convictions of duty, whenever pleasure, comfort or profit calls—all these bad signs of a lowered life confront us on every side as we move among the very best people. We find them in our own souls, and are not much alarmed by their presence there, so we go right on.

From these subtler faults of the spirit our eyes move down upon the mass of secret and open vice, of violence and crime, and those radical and revolutionary groups who hold nothing, upon which the present order of society rests, sacred or right, burning spirits from the pit breathing a withering flame upon all that is tenderest, holiest and sweetest in the affections and beliefs of the human heart.

It matters little whether one's skepticism is both theoretical and practical, or practical only—whether it expresses itself in pictures and books, or only in one's manner of life. The result is much the same. It makes a world without meaning—not a good world, as God pronounced it in our text, but an evil world, evil because meaningless and futile.

Interpreted in any other way than in terms of its spiritual values, what is there in life to live for, other than the pleasures of the passing moment? That the passing moment does bring its pleasures to most of us I should be among the last to deny. For I enjoy life. I am glad that I am alive. God's earth and sky; home and love and friendship; work and rest; battle and storm; peace and quiet—it's all very interesting and stimulating and enjoyable. At least I have found it so, as far as I have gone. If the remainder of my life should be nearly as happy as the part already past has been, and if the end, when it comes, should be swift and painless and there should be nothing beyond—well, I should have had my pleasure while it lasted. But the meaning of my life, the purpose of it, the justification for it would be hard indeed to find. I can imagine afflictions in the years to come that would make me forget any good times I may have had and cause me, like Job, to curse the day in which I was born.

The pleasures of the passing moment! How real are they? How deep do they go? How satisfying are they while they last? That great and fine British statesman, Viscount Grey, remarked shrewdly in an address to an American college, "This is a pleasure-seeking age. Is it a pleasure-finding one?" A recent editorial in one of our leading religious weeklies quotes a remark made by a distinguished preacher as he watched a great throng on the street, "You can safely count on their wistfulness." And then the editorial goes on, "The mad throngs about the amusement palaces and the scurrying multitudes upon the street seem satisfied with themselves. But they are not. Perhaps most of those who flock to the dance halls and movie palaces are trying to forget something. The remembrance of sins committed shame and confound those individuals who seek to lose themselves in the crowd. Bitter sorrow and disappointment fill the souls of vast numbers as they measure their actual accomplishments against the dreams of their youth. The thought of the swiftly-approaching end of human life may be accepted complacently by some, but for most people it is a disquieting thought. The multitude that seeks consolation in the darkness of the spiritualistic seance bears testimony to the wistfulness of men of our generation."

What is the matter with them, with us? Why are they, why are we unsatisfied? What is it that they, and we, are wistful about, longing for, not conscious that we are longing for anything in particular, but just conscious that we are not quite satisfied with life?

The thing that they, and we, miss is the thing that gives meaning to life And the only thing that does that is a convinced and abiding faith in God Almighty, in Jesus Christ, in the absolute authority of the moral law, in personal immortality—faith in all this and a sincere and sustained effort to live, day by day, in accordance with this faith.

Just take one of these poems or novels, representing the newest in literature, with its prurient prying into the sexual experiences of utterly commonplace and immoral people; its photographic descriptions of the sordid details of their life; its disbelief in goodness; its utter lack of anything constructive, or uplifting, or helpful; its hopelessness; its general sense of the futility of life; or take one of these high-brow modern philosophies unsupplemented by religion, and then compare it with the noble, inspiring, glorious conception of life, and of the world given us in the Bible—just compare them, I say. Then make your choice.

The writer of a brilliant magazine article, a woman, said in it, "I am cynical enough to believe

that if a generation feels like stepping down, it will do so." Is our generation stepping down? It is hard to say. Sometimes it seems so. Somehow I feel a little more hopeful about it than I did some time ago. The balance is still so delicate that it may go either way.

But it is important for us to remember that this is a matter for individual attitude, choice, determination. The fact that one's generation "feels like stepping down" is no reason why the individual should step down with it. The challenge which the Jewish leader threw out to his people is still echoing in the ears of us all, "Choose ye this day whom ye will serve; as for me and my house we will serve the Lord."

It is for each of us individually to make up our minds and to say definitely whether we want a world with or without meaning—a meaning for us; a meaning in which our life has an indestructible part; whether we will join with those exponents of the new art and the new literature, and those thoughtless people who act their skepticism without thinking it, calling this life evil and futile, or whether in response to God's declaration that the world which he has made, including man, is very good, we will look up in grateful love and say, "Yea, Lord; it is very good. Bless the Lord, O my Soul!"

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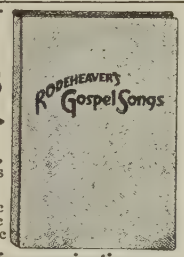

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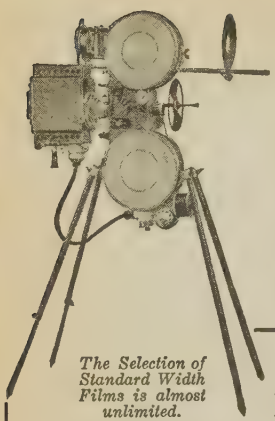

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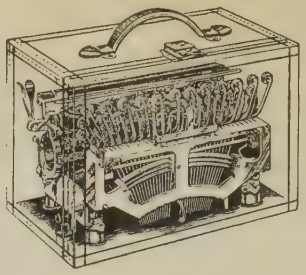

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7. Come to pray thankfully, recognizing God's blessing.
8. Come to pray adoringly, remembering God's greatness and mercy.
9. Come to pray beseechingly, realizing your needs.
10. Come to pray expectantly, believing God's promises.
11. Come not only to pray, but also to testify, if the leader shall throw the meeting open. "Ye are my witnesses."

* * *

I. THE BELIEVER'S BANKNOTE

"My God shall supply all your need, according to his riches in glory by Christ Jesus." Phil. 4:19.

Paul and his colleagues were poor. The Philippian Christians had met some of their wants, and Paul declares his firm belief that God would enrich them for it out of the glorious treasures of his providence and grace. "My God shall supply," etc. This has been called The Believer's Banknote. It is good for blessings for body and for soul, for time and for eternity.

I. Consider, first, the Christian's needs. "Shall supply all your need."

This is not a promise that God will satisfy all our wishes or whims. He will supply what he sees to be our needs. It is the same thought as the Psalmist had when he said that the Lord being his shepherd he should not want anything really good for him. But how many our real needs are: needs for the body, needs for the soul, needs for our families, needs for the present, needs for the future, needs for time, needs for eternity; our needs are as many as our moments. Every sincere Christian may say, with the saintly Gotthold, "My soul is like a hungry and thirsty child, and I need his love and consolation for my refreshment; I am like a wandering and lost sheep, and I need him as a good and faithful shepherd; I am a feeble vine, and I need his cross to lay hold of, and wind myself about; I am a sinner, and I need his righteousness; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit; in no situation and at no time can I do without him."

II. Notice, secondly, the source of supply. "My God shall supply," etc.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." God will supply all our needs. Nobody else can. He can. Paul's God is the God of providence. "He openeth his hand and supplieth the wants of every living thing." He is also the God of grace. "My grace is sufficient for thee." He is also the God of heaven. He has wonderful riches in reserve there.

III. Consider, thirdly, the measure of supply. "According to his riches in glory."

God is a glorious giver. Whatever is done is done in a way worthy of himself. He gives in a style that becomes his wealth (what the rich of earth do not usually do). He gives like a king—according to his riches. Sometimes his blessings seem too much for us to receive, but he reassures us by saying that they are not too much for him to give. "The riches of his grace" are the treasures of the Bank of Heaven, to which all believers have free access, and for all time. Jesus told his disciples to ask, that their joy might be full. We might hesitate to make too large a draft upon an earthly friend, but there is no need to draw lightly upon God,

"For his grace and power are such
None can ever ask too much."

* * *

II. TRIALS AND HOW TO BEAR THEM

1 Pet. 2:20—24

"Trials," it has been said, "are God's blessings in the rough." The secret of life is to take God's view of it, and estimate the value of its experiences by the light of his teaching and not by our own feeling. We think trials are bad because we feel bad while we are passing through them. God says they are good because they come from him; and he is good and puts on us only what is good for us.

Trials are sure to come to us all. When they come how should they be borne?

I. Patiently. God knows us and loves us. There is nothing that concerns us that does not concern him. If, therefore, he permits or sends trials upon us, it must be for some good purpose, and we can show our confidence and honor him greatly be being patient, free from fretfulness, uncomplaining.

II. Humbly. Because God loves and cares for us he corrects us. When trials come we therefore ought to be very humble and look into our lives to see if it may not be that there is some fault in us God is aiming to correct. Unless we are humble of spirit we may miss the benefit of his love-intended discipline.

III. Trustingly. We are but little children. We know very little. God is our Father. He has a right to send us to school. Often that is just what he is doing when he sends trials upon us. We know a father who owned a thread-mill. He had a son who was very dear to him. He first saw that his boy got a suitable education. By and by the boy came back from college, but instead of as he might have expected, being taken into the office or into partnership, the father set him at the lowest work in the mill, and then successively, from the lowest to the highest at all the various kinds of work there was to be done. The reason was that the father was educating his son for becoming the actual owner of the mill. Knowing that God loves us, and that he is infinitely wise in his ways of dealing with us we can well afford to trust him. If trials come let us bear them trustingly.

IV. Improvingly. "Then I must learn to sing better," exclaimed Anaximander, when told that the boys laughed at his singing. That was bearing criticism improvingly. That is the way to bear trials, too. "Blind!" cried Prescott, with his life-work opening bright vistas before him; "then I must have a reader and a penman." "You will not hear me?" shouted Disraeli to the stormy House of Commons; "the time will come when you shall hear me." "Nevermore enter the halls of college?" moaned the paralyzed student; "then send the examiners to my bedside." "Eternally deformed?" broke from the young lips of an English prince; "I will be Richard III. and great in spite of it.'

"The hero is not fed on sweets;

Daily his own heart he eats:
Chambers of the great are jails,
And head-winds right for royal sails."

All trials whether bearing upon us spiritually or upon our temporal affairs can be used thus improvingly, and prove only winds to waft us onward. As in the legend of the wingless birds, our weights may become wings and waft us heavenward.

* * *

III. LOVE OF ENEMIES

"Love your enemies." Matt. 5:44.

There is a radical difference between the teachings of the world and the teachings of Christ in the matter of the loving of our enemies. The world says that slights are to be resented, insults are to be avenged, enemies are to be despised and hated. But the teaching of the Gospel is that we are to love our enemies, to bless them that curse us, to do good to them that hate us, and pray for those who despitefully use us and persecute us. We are always to be ready to be reconciled to others, even till seventy times seven offences and the seeking of pardon. We are even to be at great pains and personal cost in order to be reconciled with those who have actually wronged us.

I. Consider, first, the nature of this duty of love of enemies. To say that it is our duty to love our enemies certainly does not mean that we are to have the same delight in those who may hate us as in those who love us. Neither does love to enemies require that we should approve of their character or conduct. It does not involve complacency, or that the wicked acts of our opposers should be approved. Love is not a weak compliance with every man's course of charatcer, for if a man does wickedly you may desire that he shall meet just penalty and yet love him. Love recognizes that suitable punishment may be for an offender's highest good. The real meaning of love to enemies is that we shall sincerely desire their true good and so regulate our conduct toward them as to promote it so far as we are able. It is hate if we wish them to become more wicked, and hence more unhappy and miserable. It is love when we desire and strive to promote their good. Love wishes to see all men, enemies though they be, made better, to see them saved from their wickedness if they are wicked, and their true welfare promoted.

This is in accordance with the teachings of the New Testament, which emphasizes the fact that religion is love, and that love is a comprehensive disposition, taking in all. We are plainly told that there can be no worship of God which is an equivalent or substitute for love. If we bring our gift to the altar and there recall that our brother has aught against us we are to leave the gift and go and first be reconciled. We are told that no man can love God except through the practice of loving men. "He that loveth not his brother whom he has seen, how can he love God whom he hath not seen?" Love, true love, goes out to men not according to their goodness, but according to their needs. As a mother loves a child sick with the small-pox, but loathes the disease, so should we hate only the sin, but love the sinner. "God commendeth his love toward us that while we were yet sinners Christ died for us." His love is to be the ideal our love is to seek to attain.

II. Reflections adapted to beget and strengthen in us the disposition to love our enemies.

1. The cause of the opposing act may not have been deep-seated or intentional. A little unprejudiced inquiry would often make plain that the one we think our enemy did not really intend to harm us.

2. It will surely soften our hearts if we will remember that the object of our resentment is himself a sufferer, and is therefore a fit object for pity. He has troubles and annoyances and things to try and exasperate him as well as we do.

* * *

IV. GROWTH IN GRACE: A LENTEN THEME

"But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." 2 Pet. 3:18.

Religion in general is often represented in the Bible as grace, since every part of it is the result of grace, of God's unmerited favor. To "grow in grace" is to increase in all that constitutes true religion. Let us not forget that religion is just as susceptible of cultivation and growth as any other virtue of the soul or of character. Religion is likely to be feeble in its beginnings, like the sprouting germ of a plant. It increases as it is cultivated. There is almost no piety in the world which is not the result of cultivation, which cannot be measured largely by the degree of care and attention bestowed upon it. No one becomes eminently good, any more than any one becomes eminently learned or rich or great who does not intend it. Ordinarily men in religion are what they intend to be, what they design to be. They have about as much religion as they wish. They possess about the sort of character they purpose to possess. This being so, we see the importance of this exhortation to grow in grace. It is intended to arouse our wills, strengthen our good purposes and set us forward in the Christian life.

Growth in grace may and should manifest itself in a great variety of directions. Through it every good quality of the soul should be increased. It should show in us as the years make their mark on trees, by hidden inner circles of growth, adding continually layers of largeness, representing added measures of strength and beauty and of usefulness. But of the different directions in which growth may be manifested we name but four.

I. The first is growth downward. We ought to know ourselves better. By the duty of growth downward we mean the duty of growth in the direction of knowing our own hearts, in the direction of coming to a knowledge of our real selves, our depravity, our unbelief, our tendency away from spiritual things. Too much introspection results in evil; but in these days there is too little self-examination and self-knowledge among Christians. We live so fast that we do not take time to look within or drag our sins into the light. No wonder there is so much spiritual pride, so little real Christian humility in the world. A man once bought a barometer under a mistaken idea of its purpose, and then complained that he could not see that it had made any improvement in the weather. It was not intended to improve the weather, but to show what the weather happened or was most likely to be. There is use for the spiritual barometer of self-examination. It helps one to obey the old Delphic oracle, "Know thyself." We need to go deeper than that oracle meant and know ourselves spiritually. St. Bernard, one of the holiest of men, was in the habit of constantly warning himself by the solemn query: "*Bernarde, ad quid veniste*?" "Bernard, for what purpose art thou here?" Surely self-examination could assume no more searching form. It is reported of Sextus, that every night before he slept he asked of his own heart, "What evil hast thou this day amended? What vice hast thou shunned? What good hast thou done? In what part art thou bettered?" Such review is always profitable.

II. The second direction for growth in grace is growth inward. By this we mean growth in vital experience, in love to God, in simplicity of faith. It is possible for us all to have a religion much more vital than we have if we will only pay more attention to this duty of growth inward. Do we think about God as much as we ought? Do we pray? Do we pray

in the real spirit of prayer? Do we cultivate acquaintance with God through listening to his words to us? Do we love his law and make it our meditation day and night? Do we long for fellowship with God? Do we practice his presence every day and hour? The happiest days you have ever known were the days when you were living nearest to Christ and most conscious of his nearness to you. Think what a source of joy it would become to get into a sustained and stable Christian experience like the best you have known, walking with God all the day and every day, to dwell "in the secret of His presence."

III. A third desirable direction for this growth in grace is growth upward. We may think of this as the attaining of victory over the world and the coming to have more of the aspiring spirit which leads to prayer and longing God-ward. Most of us live too near the ground. Our branches do not reach upward into the light and the sunshine of God's love. "The Lord God is a sun." Plants and vegetation and trees grow toward the sun. If any are in the shade they struggle toward the sun, the source of their light and life. It is in the same direction Christians ought to grow—toward God, the source of their life and light and blessedness. Grow toward God. Grow upward.

IV. The other direction for growth is outward. Good works are the proper indications of the vital principles within. Every growing Christian should bear in increasing abundance the fruits of holiness.

There are many conditions of fruit bearing. But we mention only one, but this a most important one. An illustration will make it plain.

There is said to be a very odd tree in an orchard near Milwaukee, Wis. It is an old apple tree that was planted twenty-eight years ago with its limbs in the ground and its roots in the air. It still lives to bear an occasional apple and to sprout branches where roots should be, and roots where leaves and twigs should be; but it is of really no use, except as a curiosity to beholders. The farmer was induced to make the trial through an old German legend, in which such an inverted tree played a prominent part. But although it still lives, and bears now and then an apple, it is only a curiosity and bears no fruit of any account. And so we say, the people who try to live Christian lives without being planted in the Christian church, and letting their roots run down into the responsibilities of church life, are very much like an inverted tree. The Christians who really bear fruit are those who are rooted deep and solid in the garden of the Lord. Grow in grace. Grow in all the directions we have mentioned; but do not forget this important condition of growth, or help toward growth, coming from the diligent use of the means of grace God has provided in his Church.

WHAT TO DO ON SUNDAY

(*Continued from page 552*)

Puritans had a long list of things not to do on Sunday, Has it occurred to anybody to make a good list of things that would be proper to do on Sunday? The American Institute of Child Life is circulating a booklet called "A Year of Good Sundays." No doubt many things in the list would be in the index of things forbidden by our grandparents. The institute suggests Bible games played like "authors." "Dressing up" on Sunday is looked upon as a legitimate pleasure for a child, and various costumes may be used. Letter writing to distant relatives and family with conversation about these relatives is a pleasant mode of passing some time. The children are sometimes set at the task of writing stories, an occupation at which some rather young children will labor for a good while. Recently a minister took a vote of his congregation on a considerable list of sermon topics which covered varied fields of doctrine, devotion and practical service. The problem of the Christian use of Sunday received more votes than any other single sermon on the list. People are in bad conscience with regard to the use of a day which has been given to the race as a day devoted to the higher life. The young people who spend it on mad escapades, the householder who devotes it all to gardening, and the business man who sees in it only an enlarged opportunity for golf, miss many things. What the institute has done for child life, someone should do for adults. How can a healthy-minded adult make the most of Sunday?—*Christian Century.*

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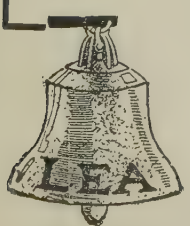

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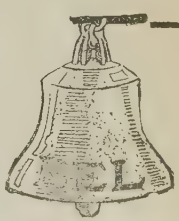

DESERVEDLY PASTORLESS

Some churches are deservedly pastorless. They are too hard to suit. They set up unreasonable standards. They require perfection in character with a maximum of ability, and offer to match these with a worldly membership and a minimum of salary, sympathy and co-operation. They are looking for men who can preach like Paul, have godliness for himself and the whole congregation, eloquence enough to fill the house with hearers; have industry, executive ability and influence enough with the outsiders to build a meeting house and pay for it; be popular with the young people and the idol of the old people; young and active enough to be on the go every day; if married, not guilty of having more than two children; of large faith and the fewest possible physical wants. Some one has said that some churches have only a wash basin of water and are searching the sea for a whale to put in it. Some churches are having no end of trouble finding pastors because they are looking for $1,800 men who will serve them for $700 with the perquisite of an annual "pounding."

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Old Testament

Creation	Cain and Abel	Noah and the Ark
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Religious Review of Reviews

NEWS

The best authority on religious statistics, Dr. H. K. Carroll, shows that the total circulation of the denominational press, while far from what it should be, has steadily increased in the past forty years. For example, in 1880 there were 268 religious papers, with an aggregate circulation of 2,091,866; and in 1920 there were 354 papers, with an aggregate circulation of 7,000,923. Referring to denominations, he shows that "the denominational press is reaching six times as many Methodists as it did forty years ago." The Roman Catholic Press "has grown by leaps and bounds." In 1880 it published 44 papers, with a total circulation of 271,000. In 1910 the total circulation was 1,367,000. "One of its weeklies has a circulation of 50,000, another of 32,000 and a third of 27,500." He quotes some one as complaining that: "The idea of the value of publicity has never gripped the heart of our Evangelical Churches. He looks forward hopefully, however, expecting improvement.—*The Churchman.*

* * *

A small Baptist church in West Royalston, Mass., has a record that will be hard to match. It was organized in 1768 in a small rural community. It is eight miles from a railroad. Its members are poor. It has never reached a membership of more than fifty and has at present but twelve, and seventeen Sabbath school scholars. Yet it gave nine soldiers to the Revolutionary War, sixteen to the War of 1812, thirty-one to the Civil War, and three to the World War. It has given during its existence 168 teachers, twenty-six ministers, six ministers' wives, pledges $1,874 as its quota to the recent missionary drive, and has paid $455 per year.— *United Presbyterian.*

* * *

The Topeka *State Journal* is publishing the Gospel of Mark as a serial story, using the text of the Weymouth Testament. If this meets with the approval of their readers, the *Journal* plans to continue with other selections from the New Testament.

The twentieth Annual Meeting of The Religious Education Association will be held in Cleveland, April 11-14, 1923, and the program will center about the discussion of "The New Day in Religious Education." All sessions of the conference will be open, without conditions, to any who care to attend. Programs will be sent on application to: The Religious Education Association, 1440 East 57th Street, Chicago, Illinois.

* * *

Rabbinical Judaism has never assigned to women any important place in the religion of Israel, but great changes are taking place, especially in America. The Bar-Mitzvah service, which admitted boys to the synagogue membership, has in Reformed synagogues become a confirmation service in which girls are included. Women now count in the minyan, or quota of ten necessary for worship. They sing in the choir and teach in the synagogue school. Their Sisterhoods are active and progressive. They are even admitted as officers and trustees of the synagogues.

At the recent meeting of the Central Conference of American Rabbis the question was raised and discussed as to whether women should be ordained as rabbis. After a full discussion, in which a number of women expressed their view, a resolution was passed concluding with this statement: "In view of these Jewish teachings, and in keeping with the spirit of our age and the traditions of our conference, we declare that women cannot justly be denied the privilege or ordination."

This radical departure from traditional Judaism has called out severe criticism from orthodox leaders.— *Record of Christian Work.*

* * *

The trustess of the Unitarian Theological School at Meadville. Pa., have decided that the school will be removed to Ithaca, N. Y., in order to enjoy the advantage of Cornell University.

* * *

The present restriction of immigration into the

To The Clergy Of America—

DOES your Sunday evening service attract fifty per cent of your membership? Thirty per cent?

Twenty per cent?

Ten per cent?

What proportion of your evening congregation is made up of non-members?

Where are *your* people on Sunday evenings?

In this respect is *your* church an exception in your community?

Where are the non-members of churches in your community on Sunday evenings?

Is the Sunday evening service a vital problem which the clergy of *your* community are trying to solve?

Is there a spirit of co-operation among the clergy of your community?

Would *you* consider favorably a suggestion to introduce the most beautiful and the most authentic strictly Biblical motion pictures ever made available for churches exclusively?

Would you be interested in a proposal that would not only largely increase the Sunday evening attendance, but which would almost certainly be more than self-supporting immediately through free-will offerings?

Would you favor the use of these pictures in your church if you could be practically assured of not only attracting *your own* people but of bringing in many of those without church affiliations and who now frequent theatrical movies?

Would you consider that your church is performing a desirable and highly commendable community service in providing an attractive, educational, inspirational and devotional feature at your Sunday evening service?

What is the approximate membership of your church?

What is its seating capacity?

Wouldn't you like to know the details of this wonderful opportunity which is now available to you for the first time?

Concerning The Pictures

Under the auspices and patronage of high European Educational and Biblical authorities, in the Holy Land and elsewhere, there has been produced at a cost of about three million dollars, a series of 52 reels, each sufficient, with a short sermon, for a Sunday evening (or week night) service. These pictures are artistic, authentic, fascinating, grippingly interesting, instructive and attention compelling. The subjects range from the Creation, in regular sequence almost through Old Testament history. They include the stories of The Flood, Sodom and Gomorrah, Abraham, Isaac and Jacob, Joseph, Moses, Ruth, etc., etc. Almost any church with a seating capacity of three hundred or more, can easily finance the nominal charge for the use of these pictures.

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Church, of_____
complete details concerning your proposition to furnish 52 strictly Biblical pictures for use at church services.

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[3] _____

United States has deflected the stream of Jewish refugees from Russia and central Europe to Cuba and Mexico.

* * *

When Bishop John L. Nuelsen returned to the United States recently from Russia, he brought back with him from the governing board of the Church of Russia an official invitation to the Methodist Episcopal Church to send fraternal messengers to the Constituent Conference of the Church, which will be held in February, 1923. Such an invitation is an unprecedented one in religious history.

The Bishops of the Methodist Episcopal Church have appointed Bishops John L. Nuelsen, Edgar Blake and Anton Bast as the fraternal messengers.

These are the three bishops presiding over European areas for this quadrennium.

From this same body Bishop Nuelsen brought to America an invitation "to the Protestantism of America as represented in the Federal Council to send fraternal messengers to the Church of Russia."

These invitations bear this imprint: Group of the Orthodox White Clergy—"The Living Church." The Council for which these invitations are issued is to meet February 10, 1923, in Moscow.

Bishop Nuelsen says: The Archbishop showed me the pictures around the wall of the Council Chamber, pictures of archbishops and patriarchs in their vestments and robes with crowns and scepters. He said, "That is the old idea. All of these jewels, robes, all these crowns, all these scepters, represent worldly pomp and power, Here is our ideal," and he pointed to a picture of Jesus Christ brought from a village church, "and our aim is to lead the Russian people to Jesus Christ." And I could not help but wish him God's blessing to do that. These men came to my hotel the next evening and stayed till midnight. Now they asked question after question. They said, "We have to build a Church which is a free Church and under a republican form of government; we want to build on an evangelistic basis. You have had this experience in America. You can tell us how to do it."

At the desire of these men the bishop appeals for a million copies of the New Testament to distribute in Russia.—*Pittsburgh Christian Advocate.*

* * *

A preacher in Kansas announced: "Brethren, the janitor and I will hold our regular prayer-meeting next Wednesday evening, as usual."

* * *

GENERAL

The *New York Evening Mail* says that a dozen men were discussing in the Pullman smoking-car compartment the downfall of a minister when a quiet man put his finger on a news item and said: "Hear this. It is in the same daily news as the account of the minister's downfall. A hardy bishop of Alaska (Bishop Rowe) reports that he has covered thousands of miles on snowshoes with only an Indian guide. Mercury 70 degrees below zero often—generally 50 degrees below. This clergyman is physician to the sick Indians; he is dentist; he is adviser; he marries them and buries their dead. He begins and ends all with the teachings of the Christian religion. Often he walks hundreds of miles on one trip. Often on his sledges he takes provisions to the starving miner in his solitary hut."

"That's the kind that evens up!"

The heroic story, on the same page of the day's history with noisome treason to all virtue, is like the "salt of the earth." It cures putrescence.

* * *

The Greater Boston Federation of Churches and Religious Organizations recently presented the play, "Jeremiah," to audiences that totalled several thousand people. The play was written by Mrs. Eleanor Wood Whitman of the Biblical department in Wellesley College. The Federation states that its purpose in presenting the play was to show what can be done by the churches when united in dramatically presenting religious truth; to foster the resumption of the religious hold upon the drama; and to illustrate a way in which the Scriptures may be powerfully taught. The dramatization of the Biblical series is spreading rapidly.—*Christian Advocate.*

* * *

In a house in Kettering, England, in the closing years of the 18th century, lived Mrs. Beeby Wallis, widow of a deacon of the local Baptist church. Here William Carey, on invitation of Mrs. Wallis, met with thirteen other men to shape a course of action and to found an organization. Thus it came about that the Baptist Missionary Society was formed in Kettering, October 2, 1792.

A collection of £13 2s. 6d., entirely in gold, was taken at this initial gathering, and the receptacle used was a snuffbox. Carey offered himself as the first missionary, while the others pledged themselves to his support. This house has recently been bought for the English Baptist Missionary Society, to be used as a home for missionaries home on furlough.

* * *

The Federal Child Labor Act was passed in 1918, but in May of this year this Act was declared by the Supreme Court to be unconstitutional, so that no national protection of children from industrial exploitation can be possible except through the process of Constitutional Amendment. How needful is this Amendment is evidenced by the following statement of what this Federal Act would have done, in contrast with the situation that is left by its being declared unconstitutional:

The Federal law prohibited the employment of children under 14 in mills, factories, canneries; of those under 16 in mines and quarries. It prohibited night work and provided an 8 hour day for children under 16 in milles, factories and canneries.

And this is where the Supreme Court decision leaves the children of the nation:

Twenty-eight states are below the Federal standard in one or more respects. In Georgia, 12 years old dependent children may again be worked 10 hours a day, 60 hours a week, in woolen and cotton mills; and from sunrise to sunset in other factories. Children of 14½ may be worked all night. In North Carolina, children of 14, and during vacations boys of 12, may be worked 11 a hours day, 60 hours a week, in factories. In Utah, boys over 14 may be worked unlimited hours; and children at any age in factories, canneries. In Mississippi boys of 12 may be worked in mills, factories, canneries. In Rhode Island, factory children under 16 may be worked 10 hours a day; New Hampshire, 10¼ hours; Michigan, at 15, 10 hours a day. In Minnesota and Michigan, two important mining states, children of 14 may be worked in mines, and at any age in quarries.

The facts speak for themselves as to the necessity of the passing of the needed Amendment.—*Congregationalist.*

* * *

Ex-Premier Lloyd George, having accepted an invitation to address a meeting of Wesleyans in London, prepared for the occasion by visiting Wesley's church and tomb. He cared more to put his spirit in tune for the occasion than to draft exactly what he was going to say. Is there not a suggestion there which is apropos to sermon preparation?—*Continent.*

* * *

At the funeral of Bishop Thoburn, Bishop McConnell told this incident. Bishop Thoburn was once

crossing the Indian Ocean on a boat on which were two Englishwomen who avowed themselves atheists and who argues atheism for days in his presence. As the journey came near its end one of the women said: "Bishop Thoburn, we do not wish to be impertinent, but we wonder that you could listen respectfully to our arguments for two weeks without being convinced." The bishop replied: "Madam, I have greatly enjoyed your conversation. I have never heard the case for atheism more brilliantly put. I am sorry the journey is so nearly over. But I have enjoyed the conversation merely as an intellectual exercise. There was no more likelihood of convincing me of the non-existence of God than of the non-existence of myself. *For I have known God for forty years.*"

* * *

"The Strange Americans("

An article in a paper puglished in Prague contains a Bohemian opinion of American character and methods. The article relates to the work organized by the American Young Women's and Young Men's Associations for the thousands of needy students gathered in that great university town. The center of this work is the Student Home carried on by the two organizations jointly, and an entirely new departure in student college life in the country. The writer says:

"You really cannot avoid a great impression if you watch the life in the Studentsky Domov; the feeling of gratitude to its founders fills your heart. Strange people, those Americans! They have an insignificant artistic culture, but a high moral culture; the country of the frantic hunt for money, whose people are able to go and die on the European battle grounds for the idea of liberty. And we ought to bow before their practical spirit. The whol Studentsky Domov, provided from the gifts of students of Ohio University and Y. M. C. A. and Y. W. C. A., has cost only something over 4,000,000 Kc. Since the independence our people have given to such a similar purposes sums more than ten times higher. The difference is that we by all our gifts, excepting the Student Colony at Letna, have planned a work for eternity, with a monumental palace from block stones, the carrying through of which requires many years. Instead, they, without hesitation, changed their gift into blood and life, erecting the temporary building which possibly after some twenty years will become a heap of firewood, but which in the time of greatest need was a refuge of many students and enabled thousands of young people to reach their goal.—*Record of Christian Work.*

* * *

"Santa Fe trains passing a little red cottage on a hill near Delmar, Caol., no longer sound their shrieking sirens, and a busy little housewife in a blue calico dress is happier these days because they don't. For years it had been the custom of the engineers to pull the whistle cord for a curve some distance ahead, on nearing the little red house. Recently a family moved in. The engineers noticed that daily two cribs were moved out on the porch. One engineer passed the word to another. Now the whistles sound a mile further down the track. A letter of thanks has been received by the railroad company from the family occupying the little red house on the hill." The foregoing appeared as a news item in a metropolitan paper. How different from the run of items!—and yet it is alive with interest and was undoubtedly read with relish. The world is full of just such human interest stories, and if only reporters could be sent on the trail after them and ordered less to divorce courts and on the scent of scandel, the "dailies" would lose none of their real interest and would be far more acceptable.

* * *

We were holding an open air service near our church last October when an old man came up and joined

THE NEW MINISTER
No money-making entertainment has ever before received such sincere approval from ministers. A music play without objectionable features. Given in hundreds of churches, drawing big audiences, many clearing over $100 with it. Price 60c.

OUR BUSY LADIES' AID
Very popular with Young Peoples' Societies. A good-natured take-off that makes laughing easy. Easily arranged and much liked wherever given. Many characters or few, as desired.—35c.

OUR MINISTER'S HONEYMOON
A sequel to the "New Minister" with exceptionally pretty songs and wedding scene and always appeals to the best taste. Always a big hit.—60c.

FIFTEEN MILES TO HAPPYTOWN
Much in demand by C. E. Societies and Epworth Leagues, etc. Innocent, wholesome fun and a good moral. Very easy to get up and easy choruses, but the Autogo in it will set them all talking.—35c.

THE LAND OF PROMISE
Contains a most clever, interesting story that will keep any audience in a state of suspense until the climax. The female characters have the most to do, making it one of our best sellers.—60c.

THE HOME-MADE CHOIR
Many Choirs say this is the best ever for choirs. With odd characters, melodious music and choice humor and a big surprise at the finish it often makes repeat performances necessary to allow all to witness it.—35c.

OUR MINISTER'S BIRTHDAY
No one could imagine that so many funny happenings would result from the minister's birthday present of a new silk hat. Undoubtedly one of the funniest ever written. The humor bubbles over with the first line, but always within the bounds of churchly propriety.—60c.
Examination copies of any two loaned on promise of prompt return if 5c postage is sent with request.

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lustily in the singing, but all through the service he kept laughing and chuckling to himself. We thought he was a bit dotty, but afterwards he spoke to one of the workers, and so surprised him with his knowledge of the Scriptures that the worker said to him:

"Are you a Christian?"

"Yes," he said. "Some time ago I heard some one in my country talking about Christianity, and made up my mind that it must be a good religion, so I wrote to one of my friends, and he sent me a Christian newspaper, a New Testament and another book. These led me to become a believer, and have changed my whole life. I am a tea-dealer, and was in a town near here today on busines, and heard there was a church here, so I hurried here by the next train."

His laughter and chuckling were due to his overflowing joy at meeting fellow believers for the first time in his life. He had never before met another Christian.—*Missionary in Japan.*

* * *

Series of Sermons

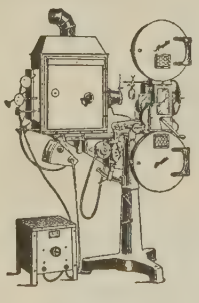
Dr. E. B. Allen of Pilgrim, Oak Park, Ill., preached a series of Sunday evening sermons upon "Christianizing the Social Order and Modern Thinking," with the following topics:

The Jew and the Jew-Baiter; or Racial Animosities.
The Camel's Head; or Prohibition and Lawlessness.
Irrigation and Religion; or the Tidal Movement of Great Ideas.
Shall the White Race Lose Its Leadership?
The Sex Problem.
Shall We Have Another War?
The New Knowledge and the Christian Faith.
The Prophet's Ideal for a New Age.

A village thanking God for an answer to its prayer is not often recorded in the newspapers, not because the newspapers are averse to printing such news, but because villages do not often go down on their knees in a spirit of thanksgiving. Last spring, after four years of heart-breaking failures, the farmers of the little hamlet of New England, North Dakota, and their families assembled and joined reverently in a solemn appeal for divine protection of the newly planted crops. A few weeks ago there was another prayerful gathering of the people, to give thanks for the bountiful granting of their earlier appeal. "Pastors of Catholic, Congregational and Lutheran churches," says the dispatch as it was printed in several papers, "led the thanksgiving service, held in the school gymnasium." Those who believe in prayer, remarks the Dayton *News*, "will say that the petition was answered. Those who are skeptical will view the event with seriousness and confess that something extraordinary has happened in New England, North Dakota." Interesting to note is that "men of all religious faiths, and perhaps none, were in that prayer-meeting of thanksgiving. There is a great object lesson that some of us have overlooked." In commenting on the good "copy" presented by this little story of the North Dakota hamlet, the Newark *News* moralizes:

"It took but 150 words in the telling of that humble, wholesome tale; but what an assurance it gives of the persistence of the humility and the faith that have built up the race and guided its conquest of a new world! And how many readers found in its small compass the truth—that we are still, at heart, the same people which began our history on this continent with the kneeling Pilgrims at Plymouth, the thanksgiving Catholics at St. Mary's, the reverent Protestants at Jamestown!"—*The Literary Digest.*

The
Simplex Motion Picture Projector



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Everybody now realizes the power of Motion Picture in entertaining and in imprinting the gospel message upon heart and mind. But the success absolutely depends upon how the pictures are projected. If they do not compare favorably with those seen in good theatres, if they are not kind to the eyes the effect is bound to be unfavorable, and the benefit lost.

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Use the Projector chosen by those who are in the business for profit. The most successful men in the industry have found the Simplex the most profitable investment because the pictures it projects are the nearest approach to life itself, and the Machine is built so well that it is almost repairless, which also accounts for the permanence of its perfect projection. ***Write for Catalog "S"***

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Ancient Egypt Greets Our Modern Day in Sculptured Wood

COMING down through the ages stands this forthright figure, Ra-em-Ka, carved in wood far back in the days of ancient Egypt. Contrasting with his aggressive attitude stands the spiritual figure of St. John, carved in our own day. Each is a living, breathing figure of his time, beautifully expressed in sculptured wood.

ST. JOHN
Present day example of wood sculpture, by Alois Lang, Master Carver of our Studios

The art of wood carving is of the ages and of all time. One of the earliest of man's artistic efforts, it is still finding serious and refined expression in the realm of church adornment and equipment. For the sacred edifice is its natural home.

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Oldest known example of wood sculpture carved about 6000 years ago

Our wood carving studios aim to interpret religious expression in Pulpits, Lecterns, Pews, and Sanctuary Furnishings with the same fidelity that actuated the craft in ages past.

Correspondence is invited from those who may be interested in ecclesiastical wood carving.

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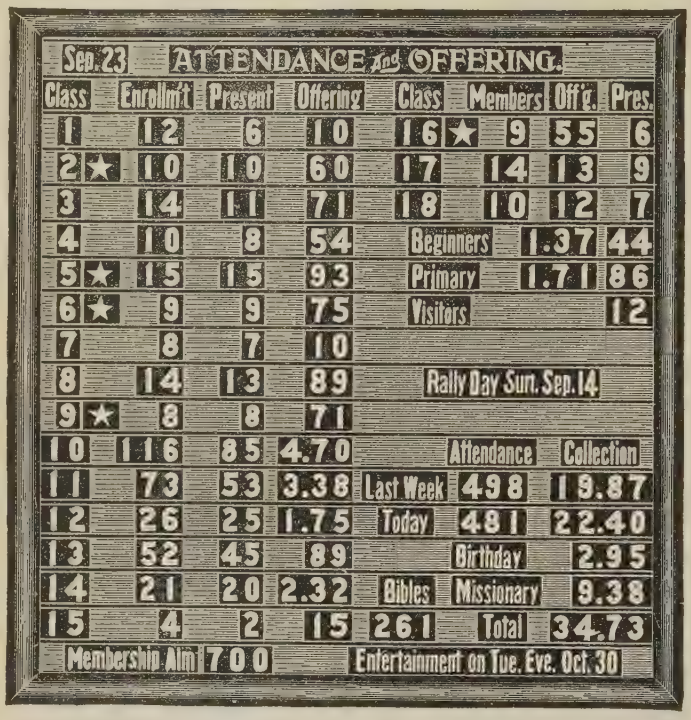

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Now Made in Four Sizes

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1. It should be **visualized;** put up in front before the school where every scholar in the department can see it.

2. It should show **comparisons by classes;** Enrollment, Present, Offering, etc.

3. The majority membership of our schools is at an age when **Competition** is an element of growing life; it's natural, but it needs an **objective** and an **incentive.** Children delight in the right kind of Competition.

Note the comparisons shown. Put a board of this kind in front of your school, call special attention to **class growth** and make reasonable comparisons and **watch your school grow.**

No. 1—Size 30x31	$15.00
No. 2—Size 45x32	18.00
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You can double your church attendance with a Dietz Bulletin Board.

The most fully equipped, the most economically priced announcement Board now on the market.

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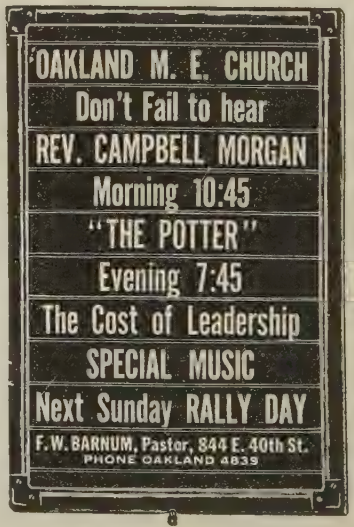
Get in line with other churches who keep their activities before the public. Tell the people what you have to offer and what you do.



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Suggestions for Lenten Services

REV. TITUS LEHMANN, Jackson, Mo.

The Lenten Season is upon us. Let us make it count in the spiritual life of our people and our churches. Let us cultivate the spirit of worship, the habit of prayer, the heart of sympathy, and the upward look of faith. Let us get our people to attend the services regularly. Let us urge them to set aside part of each day for the reading of the Bible and for prayer. Let us urge them to talk to others about Christ, about the church, about salvation. As pastors, let us present again Christ the Crucified with greater emphasis than ever before.

A few suggestive sermon series that have proven deepening and helpful to spiritual life follow:

This is the time of the year to stress Christian fundamentals, as for instance in the series, entitled, "*Six Steps Unto Salvation.*"

1. Repentance; 2. Faith. 3. Justification. 4. Conversion. 5. Regeneration. 6. Sanctification.

In this connection some of the Old Testament symbols and types of the suffering of Christ might be dwelt on with a great deal of profit. Take a series on "*The Better Way,*"—Hebrews.

1. Better Sacrifice of Christ. Lev. 17:11, Heb. 9:14.
2. Better Priesthood in Christ. Heb. 4:15-5:6.
3. Better Tabernacle in Christ. Heb. 9:11.
4. Better Blood. Heb. 9:18-22.
5. Greater Responsibility for Us. Heb. 2:1-3, 10, 19.

The Cross of Christ would self-evidently be considered in a Lenten series. Here are two series that have worked well:

"Meaning of the Cross of Christ"

1. "Shame of the Cross," Heb. 12:2.
2. "Way of the Cross Leads Home," Eph. 2:16.
3. Crucifying Christ Anew, Heb. 6:6.
4. Glorying in the Cross, Gal. 6:14.
5. Crucified with Christ, Gal. 2:20.
6. Power of the Cross, 1 Cor. 1:18.

"The Cross of Christ and Its Modern Meaning"

1. The Cross—The Supreme Appeal of God. Heb. 1:1.
2. The Cross—The Experience of the Christian, Phil. 3:10.
3. The Cross—The Crucible of the Soul, Heb. 2:10.
4. The Cross—The Coat of Arms of a New Nobility, Matt. 10:38.
5. The Cross—The Highway of Happiness, Matt. 5:10-11.
6. The Cross—The Sign of Conquest, 1 Cor. 2:2.
7. The Cross—The Atonement of the Suffering God, 2 Cor. 5:18.

It would be well at times, and especially during the Lenten season, to put some questions to folks that will make them think, Take the following series for instance:

"Heart Searching Questions"

1. "Friend, wherefore art thou come?" Matt. 26:50.
2. "Wilt thou be made whole?" John 5:6.
3. "Lovest thou me?" John 21:16.
4. "Why stand ye here idle?" Matt. 20:6.
5. "Will ye also go away?" John 6:67.
6. "What wilt thou that I should do unto thee?" Mark 10:51.
7. "Why weepest thou?" (Easter) John 20:15.

Heart searching would also be a study of the "*High Priestly Prayer of Christ in John* 17."

1. Glory to whom Glory is due, Verses 1-5.
2 Christ's Love-care for his disciples and for us, Verses 6-9, 20.
3. In the World, yet not of the World, Verse 15.
4. Christ's Joy, Verse 13.
5. "Christ's Sanctification and Ours," Verses 17-19.
6. "One-ness," Verses 21-25.

A series of meditations on the general thought, **"Lord That I May See,"** would open the eyes of many to the character and work of the suffering Jesus.

1. Behold the Lamb of God, John 1:29.
2. Behold the Man, John 19:5.
3. Behold Your King, John 19:14.
4. Behold What Manner of Love, 1 John 3:1.
5. Look Carefully, Heb. 12:15.

Naturally the last week of Christ's Passion and the incidents of the crucifixion would take a leading part in a series of sermons. Take this series on **"Last Acts Toward Jesus."**

1. An Act of Love, Mark 14:8.
2. An Act of Treachery, Luke 22:48.
3. An Act of Indifference, Matt. 27:24.
4. An Act of Disloyalty, Matt. 26:69-75.
5. An Act of Insult, Matt. 26:67-68.
6. An Act of Cowardice, Luke 23:35-36.
7. An Act of Service, Luke 23:50-53.

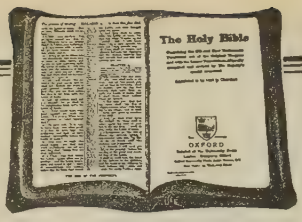
The events in the **"Garden of Gethsemane,"** always lead one into a more reverent spirit, because here we enter into the innermost recesses of Christ's soul.

1. The Place, Matt. 26:36.
2. The Hour, Matt. 26:40.
3. The Cup, Matt. 26:31.
4. The Prayer, Matt. 26:39-44.
5. The Angel, Luke 22:43.
6. The Question, Matt. 26:40.
7. The Farewell, Matt. 26:45-46.

It is of great interest to note the predominance of the figure "seven" in the Passion of Christ. One can get a fine series out of events of this type.

The Seven Days of Holy Week

1. Sunday (Palm Sunday), Jesus' Entrance into Jerusalem. Matt. 21:1-11.
2. Monday, Jesus and the Cursed Fig-tree. Matt. 21:18-22.
3. Tuesday, Jesus in the Temple. Matt., chapters 22, 23, 24, 25.
4. Wednesday, Judas Closes His Bargain, Matt. 26:14-16.
5. Thursday, The Upper Room. John 13:1-17; Luke 22:19-23.
6. Friday (Good Friday), Crucifixion of Jesus. Luke 23:33.



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7. Saturday, Jesus in the Grave. Luke 23:55-56.

Seven Ways of the Cross

1. From the Upper Room to Gethsemane. John 18:1.
2. Gethsemane to Palace of High Priest. John 18:13.
3. Palace of High Priest into Courtroom of Sanhedrin. Luke 22:66.
4. From Council Room to the Praetorium. John 18:28.
5. From the Praetorium to Herod's Palace. Luke 23:7.
6. From Herod Back to the Praetorium. Luke 23:11.
7. Via Dolorosa, or From Pilate to Calvary. John 19:17.

Seven Witnesses to Christ's Innocency

1. The False Witness. Matt. 16:60.
2. Judas, or "I Have Betrayed Innocent Blood." Matt. 27:24.
3. Pilate, or "I Find No Fault In This Man." Luke 23:14.
4. Herod—"Nor Yet Herod." Luke 23:15.
5. Pilate's Wife—"Have Nothing To Do With This Righteous Man." Matt. 27:19.
6. The Dying Thief—"This Man Hath Done Nothing Amiss." Luke 23:41.
7. The Roman Centurion—"This Was a Righteous Man." Luke 23:47.

Seven Words From the Cross, or The Voice From Calvary

1. Highpriestly Word, or Voice of Loving Intercession. Luke 23:33-34.
2. Fatherly Word, or Voice of Human Affection. John 19:25, 27.
3. Kingly Word, or Voice of Divine Pardon. Luke 23:39-43.
4. The Battle Word, or Voice of Soul Agony. Matt. 27:45-46.
5. Complaint Word, or Voice of Physical Suffering. John 19:28.
6. Victory, or Voice of Glorious Victory. John 19:30.
7. Dying Word, or Voice of Abiding Communion. Luke 23:46.

* * *

Work is a guardian angel. Work turns the wilderness into a garden. Work does sometimes what even love cannot do, roots a man firmly in his place in the world.—*Robert Hichens.*

* * *

A man is poor when he has lost the confidence of his friends; when people nearest to him do not believe him; when his character is honey-combed by deceit, punctured by dishonesty; he is poor when he makes money at the expense of character; when principle does not stand out clear, supreme in his idea. When this is clouded he is in danger of the worst kind of poverty. To be in the poorhouse isn't necessarily to be poor. If you have maintained your integrity, if your character stands four square to the world, if you never bent the knee of principle to avarice, you are not poor, though you may be compelled to beg bread.—*Success.*

* * *

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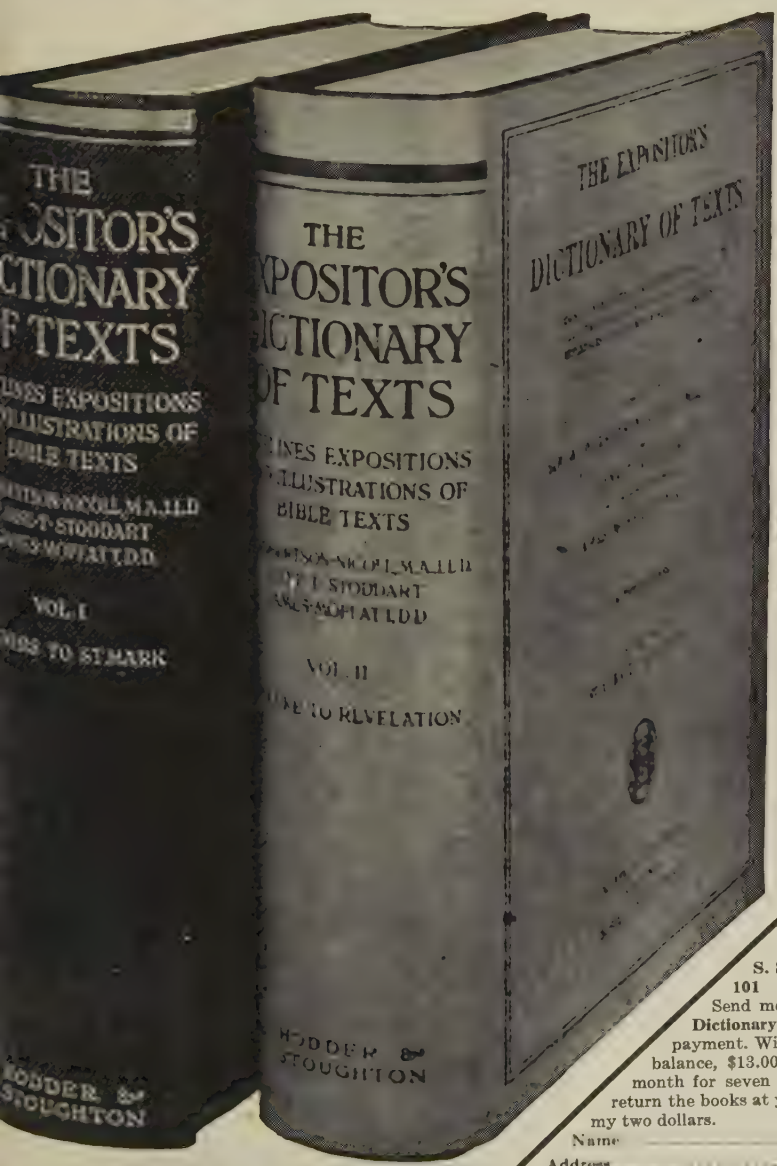

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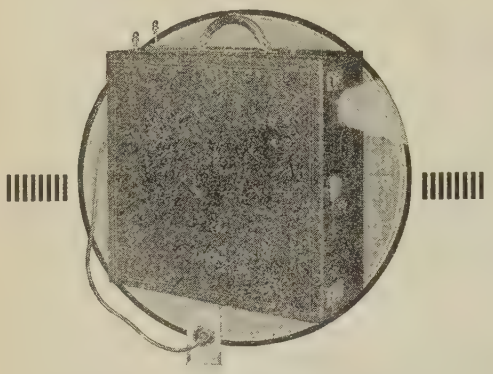

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* * *

The Freedom of the Preacher, by William Pierson Merrill. 147 pp. Macmillan, New York. The Lyman Beecher Lectures for 1922. A noble plea for the proper use of freedom by the preacher in his relationships as prophet, priest, administrator; in the social order; and in the world order, and in Christ. He gives needed caution against the misuse of freedom. Dr. Merrill shows how the preacher can preserve his intellectual and spiritual liberty and at the same time make his ministry effective and inspiring within the necessary limitations imposed upon him by his church. He quotes approvingly Bergson's saying, "Life is freedom, inserting itself within necessity and turning it to its profit."

Preaching as a Fine Art, by Rev. Roland Cotton Smith. 46 pp. Macmillan, New York. A little book with a great message, namely that the preacher's art is creative, bringing out clearly the image of God in the soul of his listener.

The Preacher and The People, by Bishop McConnell, of the M. E. church. 166 pp. The Abingdon Press, New York. Lectures on the Matthew Simpson Foundation at De Pauw University. Like everything the bishop writes, these lectures are direct, to-the-point, in touch with human life, and a call to duty. He defines popular preaching, in its best sense; and speaks of the larger human values of preaching, including as we expected, its social values. For guidance in preaching acceptably and successfully to popular audiences, read this book.

The Master's Method of Winning Men, by (the late) Dwight Mallory Pratt, D.D. 128 pp. Revell, New York. A stirring plea for personal evangelism—the Master's method of winning men. Read this book-it will fire your heart to be a soul-winner.

Bible Stories Re-told for the Young, by Alexander R. Gordon, D.D. 202 pp. Doran, New York. Forty-two stories from Judges and Samuel, re-told in a graphic, even dramatic, way that will enchain the attention of young people and at the same time make them feel the moral values of these Bible stories.

The Second Year Mayflower Program Book. A Week-Day Course in World Friendship, for children under nine years of age. By Jeanette E. Perkins and Frances W. Danielson. 175 pp. The Pilgrim Press, Boston. Twenty-six programs, with new and interesting stories, appropriate, of course, to the lessons, the purpose of which is to help teachers to build up in the hearts of the children a love for home, their home-town, the near-by world, and the far-away world. There are also directions for hand-work, a playlet—"The Fairies' Model Kingdom," and suggestions for Christmas programs, songs, etc. A splendid text-book, giving the new methods for teaching children of the Primary age.

The Old Testament Law for Bible Students, by Roger S. Galer, A.M. 194 pp. Macmillan, New York. A valuable analysis and topical arrangement of O. T. laws, regulations, and ordinances, all properly classified. The compiler is a trained lawyer as well as a Bible class teacher.

The Song of Songs, by (the late) Morris Jastrow, Jr., Ph.D. 245 pp. Lippincott, Philadelphia. The author, an eminent O. T. scholar, whose death last year was a great loss to American scholarship, here gives us a new translation of the Song of Songs, and a discussion of the origin, growth and interpretations of the book. He regards the book as having simply unity of theme, and not literary unity. The lyrics are all love songs, treating of human love. Their allegorical interpretation, as expressing the love of Jehovah for Israel, his bride, Dr. Jastrow regards as natural. O. T. students will find this an important as well as intensely interesting book on "The Song of Songs."

The Spiritual Messages of the Miracles, by Rev. C. H. Hubbard. 341 pp. Pilgrim Press, Boston. The unique value of this book on the miracles lies in the fact that it confines itself to an interpretation of their moral and spiritual teaching. It does not deny their supernatural character, but it seeks their inner meaning for the Christian life of today. For example, the lessons of the Feeding of the Four Thousand are bounty, system and economy in Christian beneficence; the Cleansing of the Leper, a healing handclasp; the Resurrection of Jesus, "Christ rose, and I shall surely rise." An illuminating treatment of the Miracles.

Is the World Growing Better? by Rev. J. H. Snowden. 201 pp. Macmillan, New York. A new and cheaper edition of a work which we have previously highly recommended. It is not vaguely optimistic; it gives solid reasons and facts for our hope of Christ's ultimate triumph in the world.

Happiness and Goodwill, by Rev. Prof. Macmillan, D.D. 154 pp. Doran, New York. A series of essays on human conduct, viewed in the light of the teachings and practice of Jesus Christ. They link happiness and goodwill, as is proper, though not always done. The book is practical in viewpoint and fresh in treatment.

The Wisdom and Wit of Rev. T. DeWitt Talmage, D.D., selected from his writings by his daughter, May Talmage. 260 pp. Doran, New York. A classified selection of the famous popular preacher's sayings, illustrations, and most striking discussions of various themes.

Reigning in Life, by J. East Harrison. 212 pp. S. S. Times Publishing Co., Philadelphia. An earnest and Scriptural appeal to Christians to seek to attain the Victorious life through the Victorious Christ.

Real Religion, by Gipsy Smith. 170 pp. Doran, New York. These sermons, preached in 1921 on his twentieth American visit, have the power and charm which characterize the messages of this world-famous evangelist.

The Victory Over Victory, by John A. Hutton, D.D. 261 pp. Doran, New York. Twenty-seven sermons by this famous English preacher on such striking topics as "The Passing Away of an Entire Life-System," "How a Smile of God Lights the World," "A Sinister Prospect," "From the Microscope to the Telescope," etc. Dr. Hutton's sermons strike the note of reality, and give one the impression that he has felt deeply, as well as thought clearly, on the great truths of religion.

The Thoughts of Youth, by Samuel S. Drury, Rector of St. Paul's school. 186 pp. Macmillan, New York. Twenty direct, practical and helpful addresses to boys, on such topics as, My Family, My Friends, My Bible, My Religion, My Country, etc.

Great Penitents, by Rev. H. F. Blunt, LL.D. 245 pp. Macmillan, New York. A Catholic Roll of penitents, like Feval, Hermann, Coppee, Huysmans and Verlaine, in which we find fresh illustration of the

infinite mercy and grace of God in renewing human life.

Unity and Rome, by Rev. Edmund S. Middleton, D.D. 269 pp. Macmillan, New York. The author, an Episcopal clergyman, here makes a powerful plea for the re-union of Christendom, including, of course, the Roman Catholic Church. He believes thare are grounds for such union both in Scripture and in Church History; and ably marshalls evidence in support of his contention.

The Christian Crusade for a Warless World, by Sidney L. Gulick. 191 pp. Macmillan, New York. This book should have the widest possible circulation. It gives an inspiring array of arguments and methods for the ending of war, and urges a program of world justice and brotherhood to secure it. Read and circulate this book.

Old Joe and Other Vesper Stories, by Shepherd Knapp. 297 pp. The Abingdon Press, New York. Story sermons, successfully used at vesper services in the author's church, and at Y. M. C. A. meetings for soldiers in France. Pastors would do well to study this interesting volume, if planning to try the story-sermon.

The Place of Books in the Life We Live, by Rev. William L. Stidger. 198 pp. Doran, New York. Dr. Stidger is a discriminating as well as an omnivorous reader—he reads at least one book a day. If you would know the books that are "keys to the kingdom of the spirit," "that keep the soul of the world alive," read this book of Stidger's; it fairly throbs with human interest.

Lincoln, by Nathaniel Wright Stephenson. 474 pp. Bobbs-Merrill, Indianapolis. Although we have many "Lives" of Lincoln, this deserves a place alongside the best. It is based upon an independent and thorough study of the sources, especially those relating to the Civil War period. It traces the development of Lincoln's mind and character, his principles and policies, and his motives and his aims, with a remarkable insight. It abounds in interesting incident and detail, tracing the forces of heredity and environment, which finally freed the genius of Lincoln, and made him a great world figure.

The Pomp of Power (Anonymous). 291 pp. Doran, New York. While the author hides behind anonymity, he evidently is, or was, on the inside of leading British political circles, during the War and since the Treaty of Versailles. He writes with amazing frankness of personages such as Joffre, Haig, Briand, Clemenceau, the late Lord Northcliffe, Woodrow Wilson, Krassin of Soviet Russia, and especially of Lloyd George. He is a friend of France and pleads her cause. He regards Krassin as neither dreamer nor lunatic, but a man with a constructive spirit. This book with its caustic criticisms of the great and the near-great and its disclosures of what went on behind the scenes during the Great War, is making a great stir in England, and doubtless will do the same in this country.

An Indiscreet Chronicle from the Pacific, by Putnam Weale 310 pp. Dodd, Mead & Co., New York. The author is an Englishman who has lived in China since childhood, and for more than twenty years has held high office under the Chinese Government. He has written many important books on the Far East, and probably knows more about its politics than any other Westerner. He discloses in this book the secret steps which led to the ending of the Anglo-Japanese Alliance Treaty, and gives a brilliant description of the Washington Conference. He is an able and ardent advocate of justice for China, and sets forth her grievances against Japan and the Western Powers with convincing power. Never before have we seen China's grievances, aims and policies so ably presented. A book of outstanding interest and importance to all students of Far Eastern affairs.

From Harrison to Harding, by Arthur Wallace Dunn. 2 vols., 864 pp. Illus. G. P. Putnam's Sons, New York. The author is a distinguished newspaper correspondent who has had friendly personal relationships with the leaders at Washington during the last third of a century. This period includes eight administrations and six Presidents, up to the entry of President Harding into the White House. He appraises the men and movements making history during that time. He writes without noticeable partisanship, giving illuminating glimpses of what went on behind the scenes as well as on the stage of events which the public saw. He writes freely of the great figures at the Capitol, showing their weaknesses as well as their strength. He gives us "closeups" of the great and the near great. He enlivens his narrative with incident and anecdote. His book is a weighty contribution to our knowledge of the great men and events which shaped the course of the Republic during the last thirty years.

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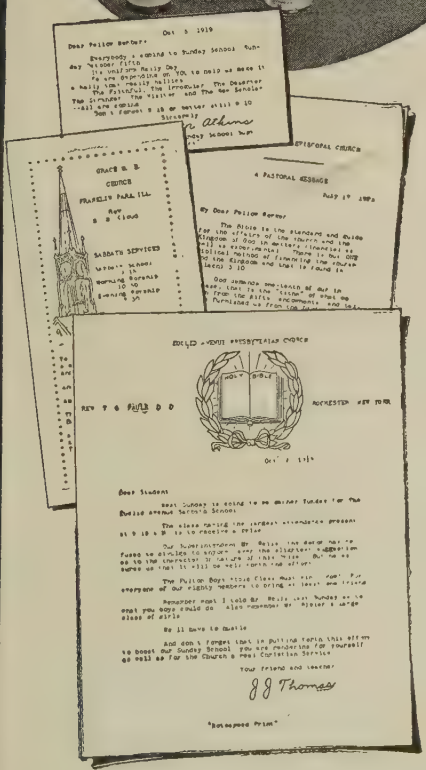

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Suggestive Outline of Services

The Rev. Elisha A. King, of Miami Beach, Florida, has a suggestive outline of services for seven months, beginning with December. He did not send it for the Methods Department, but it has fallen into the hands of the managing editor and he takes the liberty to place here the portions for February, March and April.

THE MONTH OF FEBRUARY

Sunday Morning Sermon Topics

Feb. 4, "The Owner of All"
" 11 "The Last Man in the Procession"
" 18. "Music and Religion."
" 25. "My America."

Sunday Evening Lectures

Feb. 4. Moving Pictures. III. "Noah and the Ark."
" 11. "Abraham Lincoln." (Illustrated)
" 18. Moving Pictures. IV. "The Stream of Life."
" 25. Sacred Concert by the Choir.

THE MONTH OF MARCH

Sunday Morning Sermon Topics

Mar. 4. "The Greatest Investment."
" 11. "How We Know God."
" "The Church Today and Tomorrow."
" 25. Palm Sunday. "Let Christ Come In."

Sunday Evening Lectures

Mar. 4. Moving Pictures. V. "The Deluge."
" 11. "Cathedrals and Churches in Europe and America" (Illustrated)
" 18 Moving Pictures VI "Isaac and Rebecca"
" 25. "David Livingstone and His Africa. (Illustrated)

THE MONTH OF APRIL

Sunday Morning Sermon Topics

Apr. 1. Easter Sunday. "Eternal Life."
" 8. Series of Sermons on Psychology of Religion.
1. "The Universal Emotion."
" 15. II. "Can Men Worship God?"
" 22. III. "Can Men Experience God?"
" 29. IV. "Prayer and Private Worship."

Sunday Evening Lectures

Apr. 1. Easter Concert by Choir.
" 8. "Japan, Land of the Lotus Flower." (Illustrated)
" 15. "The Man of Galilee." (Illustrated)
" 22. "How the Bible Came Down to Us." (Illustrated)
" 29. Moving Pictures. VII. "What the Keg Told Me." (2 reels)

Grow old along with me!
The best is yet to be,
The last of life for which the first was made:
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half, trust God: see all, nor be afraid."—*Browning.*

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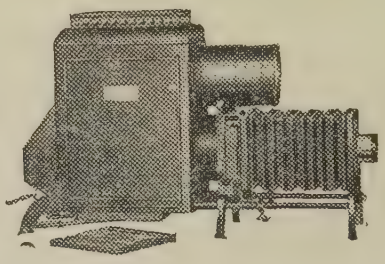

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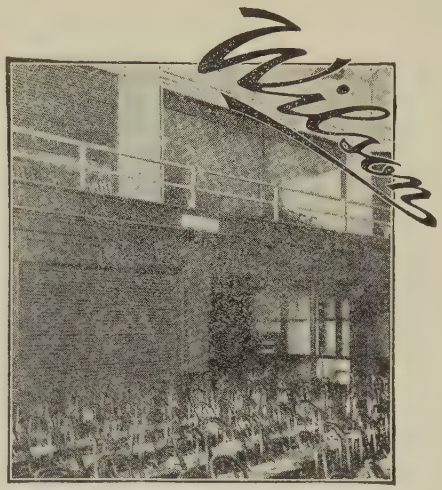

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A Handbook of the Community Church Movement in the United States, compiled by David Riper, 65c, The Community Churchman Co., Excelsior Springs, Mo. This book will be a revelation to many people because it reports a rapidly growing movement that is bound to make a deep impression upon denominational life in this country. "The Community Churchman," is a monthly magazine, published at 2822 Annette Street, Indianapolis, Ind., 20c per copy. David R. Piper is the editor.

Jesus of Nazareth, by John Mark, D. Appleton, N. Y., $1.00. This is the gospel according to Mark, reprinted, from the King James edition of the New Testament. The special value of this volume is the fact that it is printed exactly like a modern book, in beautiful large type, colored frontispiece and an attractive jacket. Ministers and Sunday-School teachers would do well to call the attention of their friends to this volume.

Sundry Accounts, by Irving S. Cobb, Geo. H. Doran Co., N. Y., $2.00. This book is full of refreshing stories told by a master story teller. It has interest for the minister from two points. First, it is good, clean humor, restful and recreating. Second, it is a good book to study to learn how to tell a story. Cobb's choice of words is as interesting as the story he tells.

Special Sermons for Special Occasions, edited by E. W. Thornton, Standard Pub. Co., Cincinnati, L., $2.00. Twenty-two suggestive discourses with brief biographies of the preachers all very much worth while for stimulation.

The Church in America, by William A. Brown, Ph.D., Macmillan Co., N. Y., $3.00. Dr. Brown has produced a great book to show that it is vital to the future success of American Protestantism to re-think the doctrine of the church. What should be the function of the church in our democratic society? Dr. Brown undertakes to interpret to the active workers in the church the real meaning and ultimate purpose of what they are doing. It would make a valuable text book for class use.

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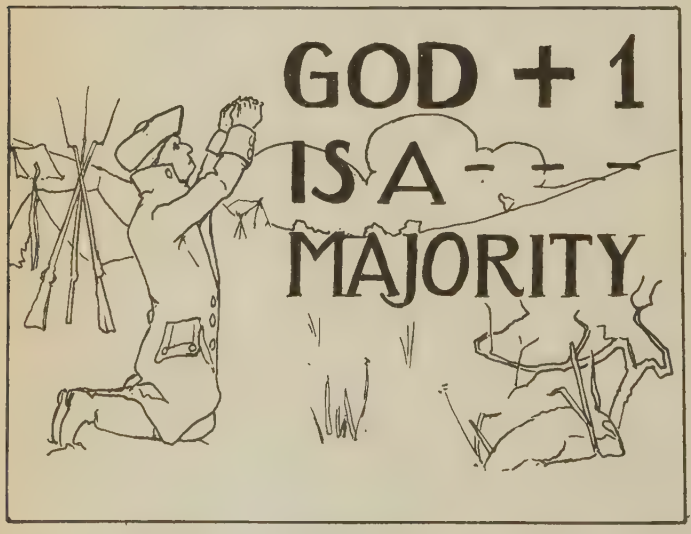

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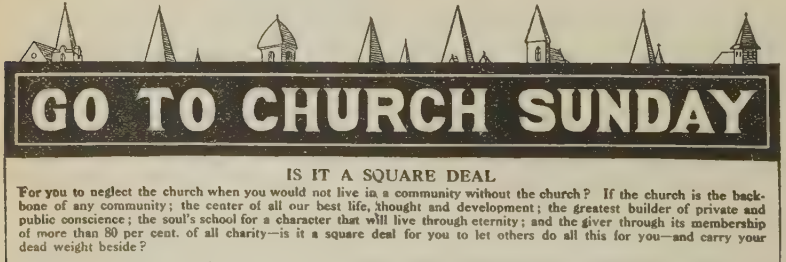

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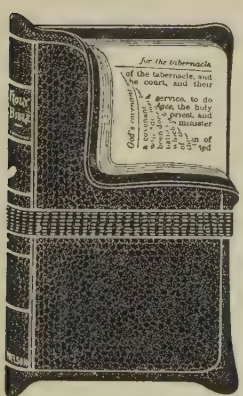

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Parables of Safed the Sage

The Parable of the Goal Attained

Once upon a time there was a man, who said, I am poor, but I shall yet be rich; for I have Youth and Strength and Ability. And when I am rich, then will I have a Fine Stable, and also a Vast Wine-cellar.

And he went to work with Great Zeal, and he gathered in Coin; and each passing year found him trying a little harder to discover ways of not paying taxes on all his Wealth; for his Wealth had increased so large that it made him feel Poor to contemplate the Amount of his Taxes.

And it came to pass, when he had grown rich, that he moved from the humble home where he had dwelt, and he builded himself a Great House. And beneath the House was a Vast Wine-cellar. And in the Wine-cellar were many and choice Vintages, for which he paid a Great Price.

And in the rear of the House did he build a Large Stable. And he filled it with Fine Horses and Expensive Carriages. And he had Grooms and Coachmen in Livery.

Now it came to pass when all these things had been accomplished, that he dropped one day in his tracks. And when the Doctor came and Listened at his Heart-action with a Stethescope and measured his Blood-pressure with something else, that the man looked into the face of the Doctor, and asked a number of Troubled Questions.

And the Doctor answered and said unto him,— If thou wilt live many days, thou hast a straight and narrow path to tread. Otherwise may we as well get in our order with the Undertaker and do it early.

And the man inquired of the Doctor, saying, Tell me what I must do, and I will do it, and I will sign my name on the Dotted Line.

And the Doctor said, Thou must Walk Moderately; and thou must drink nothing but Water.

And the man said, All my life I have labored for this end, that I might own a Wine-cellar, and now thou sayest unto me, Drink only water.

And the Doctor said, It is even so.

And he spake yet again unto the Doctor, saying,—

I have always loved Good Horses, and I have worked myself to death for this only, that I might be rich, and own a Good Stable.

And the Doctor said,

That is about the size of it.

And the man said, I could walk when I had no stable. I could drink water when I had no Wine-cellar.

And he faced the future, a sadder and a not very much wiser man.

And about this time the Automobile smote his Stable upon the one cheek, and the Eighteenth Amendment his Wine-cellar on the other. And he then began to feel better about his Stable and his Cellar.

Now I look about me, and I see men not a few who are laboring for something in the future, and I have fear for some of them that by the time they get it they will have lost the capacity to enjoy it. And to them I say:

Labor not for the things which can yield thee no Solid Satisfaction; but labor for the things that are Good and Fine, and get a part of thy Fun as thou goest along.

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Revive the Churchly Sense

"Seek that Ye May Excel to the Building Up of the Church"

REV. BINNEY SIMPSON BLACK, Massena, N. Y.

The Church of Jesus Christ has a two-fold obligation to discharge: first, her duty towards her own members, and secondly, toward those outside her pale. Is the Church measuring up to her responsibility?

Ask, are the members of my church growing in all those Christian graces which we are commanded to display, and have they learned the elementary truth that love is the principal thing? Does her membership embody a power that is not of earth because of loyalty to her commission and because of the realized presence of her living Lord? Also, is she exerting the influence on the community that she ought to exert? We recognize what the Church has done and is doing in the way of furnishing the inspiration and dynamic to a score of popular and beneficent movements, but is my church doing more than any ethical society might accomplish? Miracles were once amongst the commonplace activities of the Church. Then why is my church not working these miracles, so that people who worship and work with us will go away saying, "We have seen strange things today?" "We will go with you for we have heard that God is with you." Is the life of my church, collectively and individually, so sweet and rich and divine and compelling, so different from that of the ordinary respectable non-church-going element, that it blesses those within its fold and attracts most powerfully those without? Such questions may well be pressed upon us as a duty for serious attention and, inasmuch as charity begins at home, these inquiries should sound with startling nearness of application in your ears and mine personally.

One reason for much of the Church's ineffectiveness today is that her members have too low a conception of the exalted character of the Church, of her place in the heart of Christ and as a regenerative force among men. Could we not *revive the churchly sense*? The greatest churchman of the Christian dispensation, the apostle Paul, felt obliged to say to the church at Corinth, "Seek that ye may excel to the building up of the church." It was wise counsel, and it is needed today.

Every reader of the New Testament will have noticed how high a place the Church has in the thought of the great Apostle. He bankrupts language in his effort to exalt the Church. His own life's work was not only to preach, but to plant churches where he preached, and these Christian societies became the salt and salvation of the community round about them. The multiplication of these churches throughout the Roman Empire was what saved society from retrogression and ruin. Should any one seriously doubt whether the world owes much to the Church, we recommend a careful reading of one of the most noted rationalists of recent years, W. H. Lecky, who can not be accused of favoring Christianityl In the "History of European Morals," this able investigator covers the generations that passed down the stream before the coming of Christianity, and shows that the Church has voiced the highest truths, lifted up the highest ideals, manifested the noblest living. It has exerted an ennobling influence on individual and social life, has changed customs and governments, and is the greatest transforming power in the world. Merivale in his "General History of Rome" affirms that the Christian Church "has done enough to vindicate her claim to be the best regenerator of society." Dr. T. R. Glover in "The Jesus of History" has a wonderful chapter on "The Christian Church in the Roman Empire," in which he shows how the great pagan religion, with everything that to the ordinary mind could make for reality and for power, "crumbled and fell, beaten in thought, in morals, in life, in death" by the Christian Church. "That," concludes this scholarly writer, "is the story which, please God, we shall see again in India." And the story of modern missions outsplendors the earlier triumphs of Christianity. It makes great reading. Let us add that Bernard Shaw has been talking about the churches, and he declares that it would have a very salutary effect if every church were closed, because, "it would soon provoke an irresistible demand for the re-establishment of the Church."

We need today to believe more strongly in the Church and to develop the churchly sense. With all her faults she is doing well. She has been ignorant at times and blind at times. Differences of opinion have existed to be the cause of mutual pain and to engender mutual dislike. Some of her members, longing that Zion may be built up, have looked round them in the church and seen little prospect of it in the feeble co-operation and meager attachment of the members. It may have been too evident that some see no charm in the means of grace, who ought to esteem them more valuable than their necessary food. Many members, it may be, have displayed a disposition and temper and practice in some respects sadly inconsistent with the name they have assumed. Weak souls have been drawn aside from the path of piety and have dishonored the cause it was their duty to strengthen and defend. For these and other reasons it may have appeared to some loyal Christian that nothing would secure the prosperity of the cause and as if it must come to the ground between the opposition of its enemies on the one hand, and the ignorance, lukewarmness, neglect and inconsistencies of its friends, on the other. But the Church of the living God is destined to live on, to triumph over all opposition and to attain a character more becoming to the true Bride of Christ. Far from us be the voice of lamentation and that drooping courage which betokens anxiety for the future of this august institution. Christians should leave pessimism to infidelity, its true and proper home. Christ

will not forsake his Church. He will give it new visions of faith and duty, new impulses of love, new gifts of power.

"Crowns and thrones may perish, kingdoms rise and wane,
But the Church of Jesus constant will remain;
Gates of hell can never 'gainst that Church prevail;
We have Christ's own promise, and that cannot fail."

Well, then, boom your own church When a man enters a business firm he does so on the understanding that that is the place for the exercise of his business energies, and that while he may belong to other organizations, his first duty is to his own firm. A minister's first duty is to the church that looks to him as its leader and servant. The first duty of a true wife and mother —to use a social illustration—is to her own home to make it the happiest home in the world. Women's clubs, federations and parties should stand second to this primary obligation. And the church to which any one has made his vows is the place where he ought to consecrate his talents.

This recognized, why should not every member of the church begin a crusade for the building up of his church? Get out of the rut of the commonplace, since the difference between a groove and a grave is only the difference of depth, and attempt something that is worthy of the church and of ourselves. In these days of multiplied counter-attractions, when so many church people are confirmed "oncers" in their attendance upon the Sunday services, and the evening service especially is almost the despair of preachers, a campaign for better church attendance might weli be started and kept up. Improvement is possible in thousands of cases, if the spirit is willing and there is a careful study and wise adaptation of the legitimate methods many are employing with success. The empty pew is a serious matter, friend, in your church and in mine. It can do no good and get no good; it actually does much harm. It is painfully suggestive that something is wrong somewhere. For one thing, it acts as a short-circuit, and no preacher, however earnest and eloquent, can throw the current of power across it. Let us "crank up" the church-going habit among us.

Brethren, "the time is short," and the King's business requireth haste. Silence and timidity seldom win any conquests. Let us be hopeful in spite of all disparaging influences as we move forward in our autumn campaign, pledging our own best affections and energies and trusting in the Master's unbounded condescension and grace.

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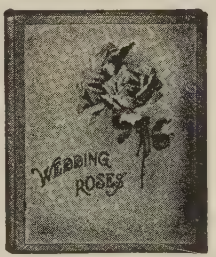

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Text: "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together * * * but exhorting." Heb. 10:24.

Provocation is one of those sinister words that carry a sting. It is usually used in a venomous sense. What a provoking man he is, we say! What a provoking woman! She always calls out the bad that is in me, stirs the embers of my evil nature, irritates me, ruffles me, rubs me the wrong way. The word in its modern usage bears this unfriendly meaning. And the Greek original in the passage before us is essentially strong—paroxysmos, our word paroxysm, to sharpen—a weapon with a pointed, painful edge. But in the verse before us this aspect is removed as a mask. It beams down on us with kindly regard. It comes with healing, not hurt, in its wings, with balm, not scourge and bleeding. We are not to incite to paroxysms of fear or passion. We are to affect each other acutely to love and good works, and to the joys and privileges of public worship.

How unfortunate that so many of our English derivatives have lost the fresh innocence of childhood! Instance our word charity. It was at first a visitor most welcome—open, sincere, artless, friendly, gladsome. Much that we mean by love the apostles meant by charity. "Cold as charity," do we not say? Thus also is it with this word provoke. It means literally to call forth. But how much more beautiful to call forth the good rather than the bad, the bright rather than the dark, the noble rather than the selfish and malign. Chaucer says, "Christianity provokes a man's better nature." Cowper says, "The sight provokes a smile." Gray in his Elegy says, "Can honor's voice provoke the silent dust?" And Paul adds, "Provoking one another to love and good works and the exhortation and inspiration of public communion." Let us, then, glance for a moment at this lofty plane to which the apostle beckons us.

I. Provoking to love. There are two words for love in the New Testament; the one used here, like the word for provoke, being the strong word. This love is above provocation. It is not simply an effeminate amiableness; it is a strong masculine crusade, it is God-like.

And we are to motive men toward this exalted and tranquil and long-suffering ideal. It is the call of the Christ. It was his *modus operandi*. The miner goes out in search of hidden treasure. It is gold, not dross, that he seeks. Sometimes what looks the most unpromising yields the richest percentage. And there is wealth in the poorest-looking human stuff. The mission of Jesus was to mine it. He came to seek and to save what in us is lost, to lift into evidence the worth and the wealth that is hidden in the soul. The only sure way, after all, of saving is the old tried and proven way of trusting and loving. Trust disarms hostility. Contempt of humanity was the arch-sin to Jesus. Treat men as thieves and they will steal; treat them as wolves and they will tear; treat them as dogs and they will bite. But treat them as children of the Father and they will respond splendidly to the lifting appeal. Because at bottom the soul of man is sound. The deepest thing in the heart is its essential goodness. Men are not intrinsically base. They are inherently true and noble. The innermost reality is God, not sin. Never let your child see that you doubt his honor. It will paralyze his virtue. Mrs. Booth says that when she goes to a criminal she always appeals to his future, not his past. There is an old French proverb which says that he who would labor for his fellow-men must see as little as possible of them. This was not the estimate of Tennyson when he wrote, "Utter knowledge is utter love." Jesus did not doubt Mary Magdalene. He never despaired of any child. His gracious procedure was by way of encouragement.

"Fathers, provoke not your children to wrath, but nurture them." "Nourish them." It is the tender plant that needs nurturing. It denotes a fostering solicitude. The word has a warm, gentle, healing touch. Husbands, love your wives, for "no man ever hated his own flesh, but nurtureth and cherisheth it." It is a home word, and love is the law of the home. The raw, chill atmosphere of fault-finding is fatal in the home. Elsewhere we read, "Fathers, provoke not your children to wrath, that they be not discouraged." To discourage is to harden, to solidify, to seal up, to check, to silence, to crush, to destroy. To nurture is to train, to lead out, to educate, to cause to flow in warm, evoking, life-giving virtue. In mining, quicksilver is utilized to separate the precious metal from the ore. The mercury runs about, lays hold of what is valuable, and extracts it. Then, with the application of heat, its grip is loosened and the bullion is detached. We, too, should be balls of mercury, ever on the alert for what is pricelss and superlative in the heart of man.

Oh, the world of needless wretchedness! How we provoke to anger! How much pain about us is preventable! How we pour vinegar and nitre into the wound to hurt and irritate and inflame! The sour look, the ungracious speech, the harrowing tale, the keen, cutting criticism, the inhumanity, the husband nagging the wife, the wife taunting the husband, the thoughtless unkindness, the lack of appreciation—this makes the woeful world that need not be, that should not be. In a landscape the objects are always the same. But how differently it responds under cold and cloud and rain from what it does when the sun is softening all its features with a mellow splendor! Men there are who are down on the New Testament because of its gentleness. They deal in blood and iron and granite. But Jesus pitched his life upon the key of kindness. For him to live was to love and to pour oil on the tempestuous waters.

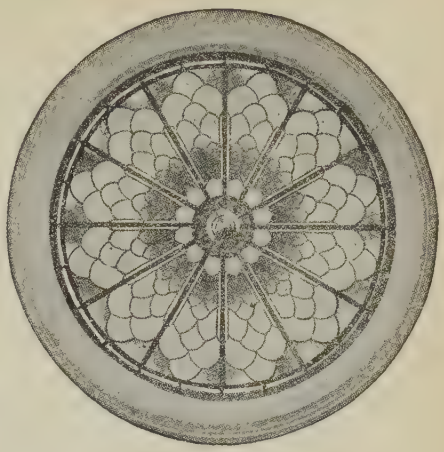
In one of his essays Arthur C. Benson tells us of a serious illness he once had. He had a fall from a tree and for two weeks his life hovered doubtfully round the border line. In fact he was given the sacraments of the Church. When convalescing he began to jot down the thoughts that possessed him during that critical juncture. "I cared not," he says, "for my personal success, nothing for what little position I had gained, nothing for the books I had written. What alone concerned me was the thought that I had helped some poor pilgrim and made his way easier and straighter and smoother."

II. Provoking, secondly, to good works. Beautiful works rather! To hearten is to put heart into. And this is our calling. We are to urge each other to the doing of beautiful things. We are to adorn the doctrine of God our Saviour in all things. We are to lure to the levels of ornamental living.

And the method suggested is by way of encouragement. How much failure today is due to simple loss of courage; how many give up through sheer dispiritedness! It is not sin that kills, it is despair. Almost any lapse can be recovered if there be only heart and hope and will power left. John Bunyan makes the pilgrim meet every conceivable obstacle in his journey to the City Celestial, but the difficulty most intimidating was Giant Despair. When Pilgrim met this Goliath he thought very seriously of retracing his steps. And this most surely he would have done had he not discovered a little key in his bosom called Hope. When hope is gone, all is gone. When hope fades, the vision is lost. This is the meaning of our present day suicide epidemic.

The world today is pining for encouragement. It is a tonic the heart of man loves. Sir Walter Scott was a shy, diffident lad. It was said at school that he was even stupid. But the day the boy met Burns was his birthday. Burns read some lines he wrote, then patting him on the head said, "You'll be a man yet, ma laddie." Little Walter, we are told went home and wept for joy. What now could daunt him? Had not the idol of his day regarded him? When Byron's mother called her boy a "lame brat," she was endowing him with a heritage of hate. "Your mother is a fool," said a playmate to the limping lad one day. "I know it," replied the future poet, and burst into tears. Schopenhauer's mother was jealous of him and hated him cordially. These would be coarse, rough treatments in the training of a colt. How infinitely more so in the culture of a soul!

The more delicate the adjustment, the more easily damaged. It is because the equilibrium of the collodion is unstable that the photographer makes his negative. And some have natures so mobile and impressible that often a mere handshake will change their whole lives, just as a current of hydrogen gas passing over a piece of polished platinum will take fire, or the touch of a feather cause the iodide of nitrogen to explode. Wonderful are the transformations in the laboratory of the chemist, but they are as nothing to



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those in the laboratory of the soul. It was Benjamin West who said, "A kiss from my mother made me a painter." Have you ever seen a radiometer? It is an instrument for measuring radiant energy. It consists of a number of light disks blackened on one side and placed in an exhausted glass vessel. And it is so sensitve to light that when even a match is struck in the room where it is placed, the arms begin to rotate. Even so, a look sometimes, especially if it be a look of love, a thought, a memory of home and mother, a prayer for one far distant, will turn the footsteps into the paths of righteousness.

Here is a mother I know, with her child. She says in the morning, "Now, my dear, we will go for a ride today." At the appointed hour the child is ready and the automobile drives to the door. But just as they are about to enter she changes her mind and her plans, and the outing is postponed. Next week something of a similar nature is undergone. It is a more or less occasional experience. She is educating her child, she says, in the school of disappointment Someone asks her, "My dear woman, why this strange curriculum?" She answers, "The world is full of hopes not realized, and I am training my child to be ready for them " But is not that a very astonishing discipline? Think you it is needful or helpful or wise? Are not men and women, aye and children, too, hungering rather for a little partnership of cheer? How many are tugging at the load and every now and then looking timidly to the grade? How a whisper of hope would hearten them! I have seen the farmer driving his team up the steep incline and stopping every little while to give the tired, faithful animals a breathing space. And I have seen him take a lump of sugar, and patting them on the back with endearing words give it to the noble creatures. And then I have watched the slow, heavy pull resumed. It was a wondrous reinforcement. A morsel of sweetness did what a stick or a scourge could never have done.

The story that Dale of Birmingham tells is illuminating; he was walking down the street one blue Monday morning in a faith-forbidding mood. A poor woman as she passed him turned and spoke: "Good morning, Dr. Dale! God bless you." He looked up to inquire her name, but she was gone. And the great preacher tells how the clouds began to roll away, not because one of the of great earth had noticed him, but because one of the humble workers had given him a cup of cold water and filled his heart with freshness and joy. Wondrous and past understanding is the power of encouragement.

Jack London has written for us a story which he entitled the "Call of the Wild." It is the story of how a dog under ill-treatment loses every traces of gentleness and goes back to his vulpine ancestry. Another writer gives us another story which she names the "Call of the Good." And it is the tale of how one of earth's unfavored ones under love's provocation becomes a child of the King and goes

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not back, but forward to her bright and beckoning birthright.

III. But we are to stimulate one another toward yet another goal—the joys and privileges of public worship. "Fellowship is heaven, lack of it is hell," said William Morris. We are perfected in union. Each strengthens the other. "As in water, face answereth to face, so the heart of man to man." We are comrades in the struggle. Christians should have such a bond of sympathy and brotherhood between them that they would be ever eagle-eyed and alert for mutual recovery, catching the backslider on the slippery decline and steadying him to the level again; in moments when the ascent is steepest, each lending the other a push, a pull, a life, an impulse. A member of Christ's Church should be not only a decoy, a lure to woo the outsider into the fold, he should be a rod, a staff, a support, a comfort to those already within it. We are to strengthen as well as introduce; we are to establish as well as inaugurate; we are to train soldiers as well as enlist them. Like the Alpine climber we are all roped together, and the slipping of one endangers all. George Matheson calls the Church "the League of Pity." How delightful the designation!

Ah, there would be fewer meditating desertion in our congregational families if we were all thus-minded, if we were ever found on the train of the faint, feeble follower with some ministry of cheer. There would be fewer lapses from our membership. "Brethren, if a man be overtaken in any trespass, ye who are spiritual restore such a one in the spirit of gentleness." Is it not here that the Church so lamentably fails in her duty? Do not the secret orders leave us ofttimes far in the rear? Heliotropes and violets are said to have a mutual sympathy with each other, each reacting helpfully on the other. We, too, can dispose toward health and growth and beauty. Sometimes a clasp of the hand will do it. Sometimes a simple smile works wonders. There are recorded cases of recovery accomplished by the smile cure. A look may soften a hard heart; it did Peter's. Did not our word hospital originally mean a hospitable place? The Church is faint and famishing for the wine of warmth and hospitality. What poor bungling nurses we are in the hospital of the spirit! Hear then once more the wooing words of the Apostle: "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, * * * let us hold fast the confession of our hope that it waver not; * * * and let us consider one another to provoke unto love and beautiful works, not forsaking our own assembling together as the custom of some is, but rather exhorting one another; and so much the more, as ye see the day drawing nigh."

CHURCH CHIMES

Many and varied are the ways in which the Christian church appeals to the minds and hearts of men. Lake Avenue Church, Rochester, N. Y., is unique in its musical equipment. For instance, beside the marvelous organ, it has a "dimmer," whereby all of the lights in the auditorium are brought under control from the organ console. At the evening service, before the prayer, the congregation sings softly with bowed heads one verse of a prayer hymn, oftentimes, "Saviour, Breathe an Evening Blessing," during this prayer hymn the lights gradually grow dim, and the dimmer with the steeple chimes and organ produce a profound impression. This combination is used at the opening and the closing of the service.

Last year C. N. Howard, the well-known lecturer, presented to the church a fine set of tower chimes in memory of his son. These chimes are equipped with an electric action, run by a motor, and are played from a small keyboard next to the organ console, so that the tower chimes and organ may be played together. The bells being under control of the organist are used very effectively during many parts of the service.

Early in the morning the chimes send out their appeal over the city to come to the house of God. While the people are assembling, several hymns are rung on the chimes. The prayer hymn is given out by both chimes and organ. They are again rung at the time of the offering, such hymns as "I Gave My Life for Thee" and "Saviour, Thy Dying Love," being used at this time. They are also rung at the benediction, and while the congregation is leaving the church hymns are rung that have an appropriate bearing on the theme of the service. In this way all who hear the chimes may follow in spirit the service, saying, "Lake Avenue church is now at prayer;" or, "It is benedication time at Lake Avenue Church."

Recently a fine wireless set was installed, not only in the church and the various organs, but also in the tower. As there are over 800 wireless telephones in and around Rochester, the chimes carry their message not only here, but to many towns fifty and more miles away. The chimes carry better over the wireless than any other tone.

This church stands at the intersection of three streets, far back on a triangle. At Christmas time there was erected in front of the church a huge Christmas tree with many electric lights. On Christmas eve while the mammoth tree was telling its silent message to the eye, the chimes were pealing forth the story of peace and good will through the carols. New Year's eve they again rang out the old and in the new. Day by day they speak their message; at noon to those busy ones hurrying by, at sundown a hymn of cheer for tired feet, and as the time for sleep draws nigh they ring a hymn of benediction.

The church has an accurate record of attendance and knows how many people worship there, but how many ears hear and how many hearts derive comfort, strength and cheer from the chimes in the tower, no one knows.—The Continent.

SUGGESTIVE VERSES

Rev. George R. Faw, of Seven Springs, N. C., has this verse, of which he is the author, in the vestibule of one of his churches—

In Jesus' name do not neglect
As now you enter here,
For Pastor and for Worshippers
To breathe an earnest prayer.

Another form he uses is this:

Whoe'er thou art who enterest here,
Leave not this church without a prayer
For self, for friends and kinsmen dear,
That God will speak through minister,
And message give each worshipper.

If Scripture verses are preferred, he says, one or both of the following might be used:

"My house shall be called a house of prayer." Isa. 56:7.

Or,

"Be still and know that I am God." Psa. 46:10.

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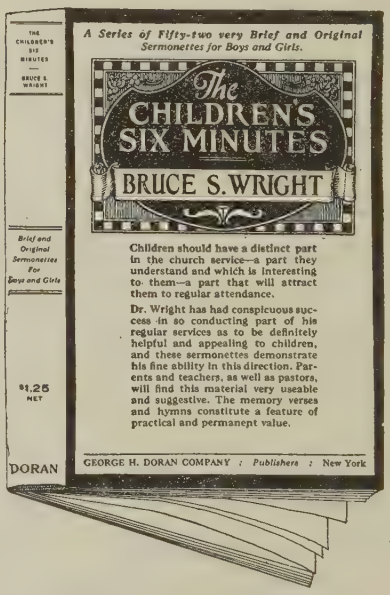

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No distant Lord have I,
Loving afar to be;
Made flesh for me, He cannot rest
Until He rests in me.

Brother in joy and pain,
Bone of my bone was He.
Now—intimacy closer still—
He dwells Himself in me.

I need not journey far
This dearest friend to see,
Companionship is always mine,
He makes His home with me.

I envy not the twelve;
Nearer to me is He;
The life He once lived here on earth
He lives again in me.

Ascended now to God,
My witness there to be,
His witness here am I, because
His spirit dwells in me.

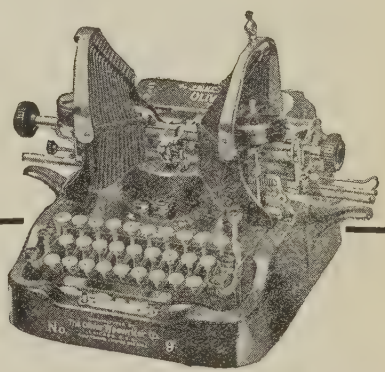
O glorious Son of God,
Incarnate Deity,
I shall forever be with thee
Because thou art with me.

—Maltbie D. Babcock.

The justification of any rich man in the community is his trusteeship to the community of his wealth. The justification of America to the world-community is her trusteeship to the world-community for the property which she holds.

The ownership of this wealth carries with it serious dangers in times to come, and it behooves its trustees to take account of its responsibilities * * * The money which has come to us is money in trust, and unless America recognizes this trust, she will pay dearly and bitterly for its possession. The justification of American riches can only be the requital of the obligation which comes with riches; the requital should not be alone her duty, but should be her crown.—Herbert Hoover.

As surely as spring follows winter the soul turns toward God. Come to Church.



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The Battle with Temptation: Communion Sermon

REV. FRANK E. HENRY, Glasgow, Montana

Text: "Watch and pray, lest ye enter into temptation." Mark 14:38.

We do not often think of Gethsemane as the Valley of Temptation. The Garden of Grief is rather a place of prayer. If we seek among the events of Jesus' life for a time of trial, we find it on the Mount of Temptation. Here, after the baptism of our Lord by John, and the departure into the wilderness, the devil appears to tempt him.

Yet as we study with greater care the story of that struggle in the dark, and as we look back over the trials of our own lives, we come to see that Gethsemane was indeed the Valley of Temptation. In this Garden the greatest trial of his faith was faced. Alone, in the night, he battled with the Satanic suggestion that he turn aside from the path of death; that he use the miraculous powers, so often demonstrated for others, this time to save himself. But he conquered, Self and Satan overcome, he turned to his sleeping disciples with the sad reproof, "Watch and pray, lest ye enter into temptation."

Going back to the beginnings of the Bible, we find the same word, the same Satan, the same weak and falling humanity. Strange, also, is it not, that in the opening chapters of each of the Testaments there should occur these two scenes of temptation, the first Adam and the last? Each is in harsh contrast with what precedes. The stories of the nativity, of the Temple visit of the Boy Jesus, the baptism at the Jordan—then the wilderness and the temptation.

So in Genesis, the Paradise of Eden is pictured with the masterful touch of a great artist. The creative hand has fashioned the heavens and the earth, the sun and the stars, fish and fowl and creeping thing, herb and tree and beast, and at the last, the flower of this earth-plant—man. His home made ready, the garden; and with him the wife of his heart, the first man was happy. Then entered Satan.

I. Into the peace of Paradise drove the disturbing presence. On the soft silence of Eden fell the discordant sound of the serpent speaking. "Ye shall not surely die. In the day ye eat, your eyes shall be opened," "Their eyes were opened but their hearts were not fortified." God will give us in his good time whatever of knowledge it is well for us to have; but we must wait his time or be forever harmed.

Rather than rush into danger before we are strong to defend, let us pray, "Lead us not into temptation." We leave our Eden of innocence when we assert our growing consciousness of manhood and womanhood by breaking from the restraint of home and heaven. Our haste to be the equals of God, knowing good and evil, usually ends in our knowing chiefly evil. The devil promises fair and always comes to us as an angel of light. But he lights us down a steep stairway that ends in darkness.

Sin is best known by its consequences; it is discovered, not by studying causes, but by noting effects. The serpent approaches us as the personification of wisdom, and tells us of the beautiful, of that which is pleasant to the eye and to the tongue. But the world by wisdom knew not God. So Adam and Eve discovered, too late, and went out together to walk that weary road on which they must mount toward God. The way of the transgressor is hard.

Paradise lost! The blind poet of the Puritans is not the only seer who has pictured for us a vision of heavenly places and persons; though he, perhaps, has done more than any other to make the subject known and studied. The seer of Patmos, from whom the Puritan drew much of his imagery, has given us a second sacred picture of the paradise of God; closing the Bible, as the author of Genesis opens it, with a glimpse of God and heaven. Let us be glad that the earlier chapter is not all the revelation, with its curse ringing in our ears, with the sight of thorns and briers before us, with despair in the heart, and death ahead.

There is a greater concern for us even than the loss of paradise, and that is the way to regain it. Let us rejoice that God has not left us without a witness; that as a representative man led the way out of Eden and has shown us by his fall that we are in greatest peril, so another representative man led the way back to Eden and has shown us how we may regain our lost paradise. Let us picture for ourselves the second scene, as the author of Genesis has the first.

II. In the wilderness of Judea, the Man stands alone. The tempter is before him. There is no comradeship in temptation this time, no twain of one flesh to stand or fall together. Nor is this the Eden of the former trial. No tree casts a welcome shade on the hot sand. No silver stream sings its way through the rocky hills. The desert, stern and silent, and the brazen sky give no sign of sympathy, no word of fellowship. It is a duel to the death. The prince of darkness seeks to keep his rule over fallen man, The Prince of Light would rescue him and restore. It is not a battle of strength but of skill. The serpent's subtlety does not permit a direct attack, as in Eden. Feigning friendship and interest, Satan hopes to strike in an unguarded moment. But the Man from Galilee sees through his disguise at a glance. Then the attack becomes open. We can almost admire the audacity of the proposal!

"All the world will I give thee if thou wilt fall down and worship me." We pass over too lightly the power of this temptation. Satan had met many of the world's supermen and had won their worship and had given them the kingdoms of the earth.

Let us stand by the Galilean on the mountaintop in Judea's wilderness, as the arch tempter is talking. "All the kingdoms"—there they were, visible from the mount. Southward the caravans

were creeping along the base of the ridge toward the hazy horizon where lay Egypt. To the east, the desert; and beyond—Babylon. Northward. crowning the distant mountains, the Greek cities of Decapolis, of Asia, of the Aegean—Athens and Corinth. Westward, the Great Sea, and on its further shore—Rome.

Each of these in turn had held universal sway because of the genius of a great leader—Pharaoh, Nebuchadnezzar, Alexander, Caesar.

Would the same vison they had witnessed make the hot blood leap in the veins of this young Jewish patriot? Why not? Proclaimed the Son of Jehovah by the Baptist at Jordan's bank, heaven-blessed and all powerful, why should he not be persuaded to follow these illustrious leaders and establish a Jewish empire? Jerusalem and Israel were insignificant; yet Babylon was but a province before she conquered the world. Egypt was once but a narrow strip between the deserts. Greece was only a peninsula, Rome a city-state. Genius of leadership had given them world-wide dominion. Each in turn had fallen before the next. Was it not God's will that Israel should be in succession and he the chosen leader? The Maccabees had reigned a hundred years, independent of the Greeks, a short time before. The people were waiting even now for a deliverer. Like the dry wood in the hills, only a spark was needed to set them afire. Then their wild Jewish fanaticism would sweep all before them.

Only for a moment did the dream hold Jesus. Then swift came his rebuke, "Worship God! Serve him alone. Seek first the kingdom of God. All others shall be added."

III. History has proven the wisdom of his choice. It is well for him as for us. Where now is Babylon the Great? Babylon is fallen! The desert winds have heaped the sand in hills and hollows to hide her broken walls and ruined palaces. Egypt is but a province of an alien empire, her prosperity dependent on the grace of a distant king. Greece is fighting for her life with her neighbors. "The kingdoms of this world," that Satan promised, where are they? Gone like Nineveh and Tyre!

And that lonely Figure on the mountain top, seeking first the Kingdom of God, has found all things added. See him there as he might stand today, looking with prophetic vision and listening with the spirit's ear.

Rising, as his custom was, a great while before day, he gazes southward to the twilight land. The rushing waters of the Nile, as it overflows its banks, heavy with fertility, bring silt from the hills and the mountain snows—the river brings also a murmur of many voices. Not a Babel of discordant tongues, but a swelling harmony of happy words. The chant of cathedral choir from black Uganda; the song of dusky collegemen from the University of Khartum, the singing toilers from Livingstone's industrial mission, the Boers from kraal and kopje, the British from Cape Town and Kimberley; the greatest of redeemed heathen, all together sound the note of triumph and adoration.

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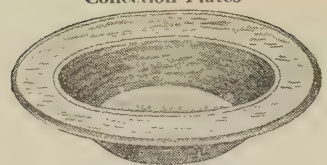

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"Crown Him with many crowns,
The Lamb upon the throne,"

miner and farmer, Briton and Boer, missionary and native, all the tumultuous voices of the Dark Continent are crying out with glad acclaim.

And now, as morning dawns, rises the requiem of the desert, as the wind from the east sings across the sand. From the waste places of Arabia, and the ruins of Babylon; from India's coral strand and old Cathay; from the eastern islands and the great ocean swells another anthem, the sunrise of awakening nations; and the words they sing are but the echoes of the song from the south.

"All hail the power of Jesus name;
Let angels prostrate fall."

Brahman and Buddhist, Confucian and Shintoist, with their tapers dimmed in the sunlight, are silent in dismay.

The song from the east dies with the rising sun.

Again at midday, from the north—the strains of martial music and the footfall of marching men. He sees the crimson cross of the banners. From mountain and foaming sea, from battle front and conquered city, the words are ringing.

"Onward, Christian soldiers, marching as to war,
With the Cross of Jesus, going on before."

Then, as day is dying, sounds the sunset hymn. The Watcher turns his thoughts westward, looks and listens as clouds of the sky grow golden and the water is aflame. The waves on the beach and the swelling sea bear another song to the ear of the waiting One. Wave beyond wave lift their voices till the inland sea is passed and the stormy ocean echoes the strain; until on its further shore the word becomes articulate. The new Land, the West Land, is sending its tribute of praise to the King Eternal.

"My faith looks up to Thee,
Thou Lamb of Calvary, Saviour Divine."

IV. "Then the devil leaveth him, and angels came and ministered to him." And it is ever so with us. First, the evil to fight. There is none to help us. It is our battle. Single-handed and alone we must meet the enemy. But when we have conquered, angels come. The angel of the home weeps for gladness when her son comes back, victor not only over the Hun but also over the world, the flesh and the devil. Friend welcomes friend from the field of conflict. All the good angels of God come to minister to the loyal soldier of Christ. But this is only when we come off more than conquerors. When we doubt, disobey, and fail, then the angel of God comes, but with a two-edged sword, not to minister but to drive us forth from our paradise, out into a world of thorns and strife.

What shall we do? Go with Satan out of Eden, or as Jesus did, refuse even a loaf in the wilderness, and with him live forever in the Paradise of God?

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YES, SEND TO THE EDITOR

One of our subscribers, Rev. Stephen J. Callender, of Boston, writes: "May I suggest a symposium which I think will be of merit and interest? Have many of the most successful clergymen send you the five best reasons which they actually give in their personal work with real folks to the questions: Why should I become a Christian? Why should I join the Church?"

Brethren, send in your answers.

One brother gives us twelve reasons why a Christian should become a member of the Church, as follows:

1. God loves his Church, therefore I ought to love it, too, and show my love by joining with it and working for it.
2. It is an obvious means of confessing Christ.
3. It is a step in the path of obedience, which strengthens faith and enriches experience.
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7. It provides a delightful spiritual home.
8. It is the only way to perpetuate the visible Church.
9. It gives the advantage of organized effort in Christian work.
10. As a member of the Father's family, we should be in his house, at his table, under his protection.
11. It makes our example an added means of influence.
12. It puts us in close touch with all of the great charitable and philanthropic enterprises of the Church.

Financing the Rural Church

REV. HERBERT MARSH, Dolliver, Iowa

The curse of the rural church is the spasmodic payment of bills and ministers. Bills are allowed to stand from month to month and ministers can wait until the end of the conference or fiscal year before they get what they ought to have. The only reason that can be given for this spasmodic financing is "that farmers do not have a regular income." How can this thing be changed?

As I write this paragraph the memory of Mr. F. M. Barton comes to me and I remember the stirring appeals that he made on our behalf. Our present editor has pledged himself to the continuation of the work of Mr. Barton. But my firm conviction is that while things can be helped by the present editor, as they have been helped by the deceased friend of preachers, we are mostly to blame for this condition of affairs. We have allowed men to pay us whenever they please instead of trying to press upon them their duty of regular systematic giving. To remedy this condition we must:

First: Make out our budget for another year before this one has ended. It is our duty to do this whether we stay or not for another year. Too many ministers go to conference and do not know what their church intends to do another year. And when they do not know what they intend to do how can they make any financial estimate for the coming year. Many a minister knows he will move and he does not care about the coming year. If he knows he will move there is every reason he ought to work so much harder for the man that has to come, rather than not care about the other man's year. Go over the financial matter in detail with the financial committee. They will like it and like you better for doing this. If you are going to stay you will find your way into their affections, for they will see that the minister is as much a business man as they. If you are going to move they will see that you have the welfare of the charge at heart although you are moving. I have never had any man leave my work with this financial program worked out. But I intend to see that the other man has these things left in good shape for him. Last August we had the following budget arranged:

Pastor's salary	$2400.00
District Superintendent	8% of such salary
Bishop's Fund	50.00
Conference Claimants	198.00
Janitor	120.00
Coal	100.00
Advertising	100.00
Light	30.00
Incidentals	150.00

This does not include benevolences, or Centenary monies. And when this program was put before the Official Board the second step had to be taken, namely:

Have them subscribe there and then the most they could give and apportion what they thought they could get from each person on their list. They must know, not only the amount needed, but also the amount they think each person ought to give. This is much easier since the war. They must try and persuade men to give the amount they think they ought to give without letting the person solicited know that they have a certain amount they expect from them.

The other step is to make the drive at once. This must be done before the next year begins so that the minister and the District Superintendent, as well as the officials, know what can be expected from such a place. If they cannot afford to pay the man they have the amount they have paid him this year or the amount they think he ought to have for his services then they can plan to have a man whom they can care for. It is no use starving men to death. And most of the starvation of men comes from the fact that men cannot get to know what they are going to get for their year's work. Men go in debt because they thought they would get a certain amount. Both of these can be avoided by this method. Another thing that ought to be done is to get the men to pay regularly. I know all about men saying they "do not have a regular income." But the farmer has money every week when he brings in his eggs, butter and cream. He has money at stated seasons of the year when he sells his oats, corn, hogs and chickens. Let him be persuaded to sign a note that he will pay either monthly or quarterly, or weekly, or twice yearly, a certain amount. We use regular bank notes made out to the church. These notes are taken to the bank and used. The men are notified when their payments are due and they generally pay when they promised. The banker takes these notes and uses them as collateral. He hands the minister his check every month. I know that it will take a little time to get the men educated to the fact that the minister ought and can be paid as regularly as the butcher and grocer. They will have to have a little education to get them to see that the church can pay her bills every month. But once the farmer sees that the church can do this, and that this method is the most honorable, he will sign the note for the banker to use and take from his account at stated periods the amount subscribed.

Someone will say that this is impossible. It is not. We must educate for the future. As well say that prohibition was impossible because it took some education. It took education and striving, but it is a glorious fact of our history. And in the same measure every minister ought to hold the church to the ideal of regular systematic giving of her income and regular payment of her debts. I know it works. We work it here. If we can, so can others.

God gives the birds their food, but He does not throw it into their nests.—*Greek Proverb.*

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